Ta’leem ul Islaam

(Teachings of Islaam)

Mufti Muhammad Kifaayatullaah Dehlawi ؒ

Part 4

Contents

Tauheed

The Qualities of Allaah I

The books of Allaah I

The proofs of the protection of the Qur'an

Risaalah (Messenger ship)

Beliefs with regards to Hadhrat Muhammad ρ

Imaan and good actions

Evil actions and sins

Kufr and Shirk

The types of Shirk in qualities

Bid'ah

Other sins

Taubah

Sending reward for the deceased

A few rulings of the Qur'an

Jama'ah and Imaamat

The benefits of Jama'ah

Things that nullify Salaat

Makrooh Acts of Salaat

Witr Salaat

Sunnah and Nafl (Optional) Salaat

Taraweeh

Qadha Salaat

Mudrik, Masbooq and Laahiq

Sajdah Sahwa

Sajdah Tilaawah

Salaat of the Sick

Salaat of the Musaafir (Traveller)

Jumu'ah Salaat

Salaat of the 'Idayn

Janaazah Salaat

Fasting

Fast of Ramadhaan

Sighting the Moon and testifying to it

Tauheed

Question:

What is the meaning of the word ‘Allaah’?

Answer:

Allaah is the name of that Being who is Waajib ul Wujood . He also possesses all perfect qualities (Sifaat Kamaaliyya).

Question:

What is the meaning of ‘Waajib ul Wujood’?

Answer:

Waajib ul Wujood is such a Being or such a present thing whose existence is necessary and its non-existence is impossible. The Being that is Waajib ul Wujood has been from ever and will remain forever. There is no beginning or ending for Him. There is no such era wherein He will be non-existent because something that has been created by another being and has come into existence due to another being can never

be Waajib ul Wujood. Besides Him, nothing in the universe can be Waajib ul Wujood.

Question:

What is the meaning of ‘Sifaat Kamaaliyya’?

Answer:

Allaah I is Waajib ul Wujood. Being Waajib ul Wujood entails it to be necessary for His being to be complete (perfect). So, all the qualities that are necessary for this complete being are proven for Him. These qualities are called Sifaat Kamaaliyya.

Question:

What are the things that existed from ever before and will exist forever called?

Answer:

Such things are called Qadeem.

Question:

What else besides Allaah I is ‘Qadeem’?

Answer:

Allaah I and all His qualities are Qadeem. Nothing besides Him is Qadeem.

Question:

When there was nothing besides Allaah I from ever before, then how did Allaah I create the sky, earth and all things?

Answer:

Allaah I created the entire universe by His command and through His power. He did not need anything to create the universe or the earth and sky. This is because if Allaah I was in need of anything in the creation of the universe, then he cannot be Waajib ul Wujood.

Remember that Allaah I is Waajib ul Wujood, and a Being that is Waajib ul Wujood is not in need of anything or anyone in any of His works.

Question:

What are the Sifaat Kamaaliyya of Allaah I?

Answer:

1. Oneness (Wahdat)
2. Qidam or Waajib al Wujood
3. Life (Hayaat)

4. Power (Qudrat)

5. Knowledge (Ilm)

6. Intention (Iraadah)

7. Sama' (Listening)

8. Basr (Seeing)

9. Speech (Kalaam)

10. Creation (Khalq)

11. Takween etc.

Question:

What is the meaning of the quality of 'Oneness'?

Answer:

The meaning of Wahdat is to be one. This is a quality of Allaah I that He is one in His being and unique in His qualities. The meaning of Tauheed is to believe Allaah I to be one or to have conviction in His oneness and to attest to it.

Question:

What is the meaning of the quality of 'Qidam' and 'Wujoob Wujood'?

Answer:

The meaning of Qidam is to be Qadeem, i.e. to be from forever and to remain forever. To be Wujoob Wujood (complete and perfect) is to be Waajib ul Wujood (necessary and independent). You have already studied the meaning of Waajib ul Wujood already.

Question:

What is the meaning of ‘Azali’ and ‘Abadi’?

Answer:

The being that has no beginning, i.e. is from forever, is called ‘Azali’. The being that has no ending, i.e. will remain forever, is called ‘Abadi’. So, Allaah I is Azali and Abadi. This is the meaning of Qadeem.

Question:

What is the meaning of ‘life’ (Hayaat)?

Answer:

The meaning of Hayaat is life, i.e. Allaah I is alive. The quality of life is established for Allaah I.

Question:

What is the meaning of the quality of power?

Answer:

The meaning of Qudrat is power, i.e. Allaah I has the power to create, sustain, destroy and bring the world back to life once again.

Question:

What is the meaning of the quality of knowledge?

Answer:

The meaning of Ilm is to know, i.e. Allaah I is Knower (Aalim) of everything. There is nothing small or big that is beyond His knowledge. He has knowledge of every atom. He is aware of everything before it's coming into existence as well as after it is non-existent. He is well aware of the movement of a walking ant on a dark night. He sees it too. He knows the thoughts that pass the hearts of man. It is all clear in the knowledge of Allaah I. To have knowledge of the unseen (Ilm ul Ghayb) is the special quality of Allaah I.

Question:

What is the meaning of intention?

Answer:

The meaning of intention is to do something out of one’s choice, i.e. whatever Allaah I wants, He creates it out of His choice and He destroys whatever He wants out of His choice. Everything in the world happens through His choice and intention. Nothing in the universe is beyond His choice and intention. He is not forced to do anything.

Question:

What is meant by the quality of Sam’a (listening) and Basr (seeing)?

Answer:

The meaning of Sama’ is to hear and the meaning of Basr is to see. Allaah I sees and hears everything. However, He does not have ears and eyes like the creation. There is no form or shape for His ‘eyes’ and ‘ears’. He hears the lightest of sounds and sees the smallest of things. There is no difference in His seeing near or far, in darkness or brightness.

Question:

What is the meaning of the quality of speech?

Answer:

The meaning of speech is to talk. This quality is also established for Allaah I. However, Allaah I does not have a tongue like creation has.

Question:

If Allaah I does not have a tongue, then how does He speak?

Answer:

The creation cannot speak without a tongue because the creation is in need of causes and tools to do their work. Allaah I is not in need of anything in His work. He does not need a tongue for speech. If He was in need of a tongue, then He cannot be a deity and He cannot be Waajib ul Wujood.

Question:

What is the meaning of the quality of Khalq (creating) and bringing into existence (Takween)?

Answer:

The meaning of Khalq is to create. The meaning of Takween is to bring into existence. This quality is also established for Allaah I. He is the Khaaliq (creator) and

Mukawwin (bringer into existence) of the entire universe.

Question:

Does Allaah I have other qualities besides the above-mentioned ones?

Answer:

There are many other qualities of Allaah I like, causing death, giving life, giving sustenance, giving honour, giving disgrace etc. All the qualities of Allaah I are Azali, Abadi and Qadeem. There can never be an increase, decrease or change in them.

The books of Allaah I

Question:

It is part of Islaamic belief that the Qur'an was revealed over a period of twenty three years. Allaah I states in the Qur'an,

شَہْرُ رَمَضَانَ الَّذِیْۤ اُنْزِلَ فِیْہِ الْقُرْاٰنُ

The month of Ramadhaan is the month in which the Qur'an was revealed [Surah Al-Baqarah (the Bull) 2:185]

From this verse we learn that the Qur'an was revealed in the month of Ramadhaan.

Another verse in the Qur’an states,

اِنَّا اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِ ۚ(۱)

Verily We revealed it on the night of Qadr [Surah Qadr (the Night of Power) 97:1]

From this verse we learn that the Qur’an was revealed on the night of power.

These three aspects are contradictory. Which one of them is correct?

Answer:

All three are correct. The reality is this that there were two stages of revelation. The first is that the entire Qur’an was revealed from the Lauh al Mahfooz- to the sky of the world. The second stage of revelation was as and when the need arose, it was revealed in portions. The first stage of revelation is meant by the two verses that the entire Qur’an was revealed on a night of Ramadhaan (the night of power) from the Lauh al Mahfooz to the sky of the world. The revelation over twenty three years is the second stage of revelation that from the sky of the world it was revealed to Rasulullaah ρ over a period of twenty three years. Therefore, the three aspects are not contradictory, in fact, all of them are correct.

Question:

Where did the revelation of the Qur'an begin, i.e. at which place?

Answer:

There is a mountain in Makkah Mu'azzamah named Hira. There is a cave in this mountain. Rasulullaah ρ used to go and worship Allaah I in this cave. He used to stay a few days at a time. When his food was finished, he would return home and take food for a few days and return to the worship of Allaah I in solitude. The revelation of the Qur'an began in this very cave.

Question:

How did the revelation of the Qur'an begin?

Answer:

Rasulullaah ρ was in the cave when Hadhrat Jibreel υ appeared before him and said,

إقرأ

This word is the first word of Surah 'Alaq. It means 'Read'. Rasulullaah ρ said that I am illiterate. This command of Hadhrat Jibreel υ repeated this command thrice. Hadhrat Jibreel υ then recited these verses,

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ(١) خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ(٢) اِقْرَاْ وَ رَبُّکَ
الْاَكْرَمُ ۙ(٣) الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ(٤) عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ(٥)

(O Rasulullaah ρ!) Read (whatever Qur'an has been revealed to you) in the name of your Rabb Who created (everything)…

Who created man from a clot of blood (which forms at conception and then develops into the child).

Read and your Rabb is most Magnanimous…

Who taught (the literate ones) by the pen (through books).

(However, even without any means like pens and books,) He (also directly) taught man what he did not know [Surah Alaq (the Clot) 96:1-5]

Rasulullaah ρ also read these verses after listening to them. These were the first verses revealed to Rasulullaah ρ.

Question:

If the revelation of the Qur'an began with the beginning verses of Surah 'Alaq, then was the Qur'an revealed in the sequence that we have it in today?

Answer:

No. The present sequence is not the sequence of revelation. The Qur'an was revealed according to the need of the time. However, when a Surah was revealed, then Rasulullaah ρ used to tell the Sahabah ψ to place it after a particular Surah or before a particular Surah.

When a verse or a few verses were revealed, then Rasulullaah τ used to tell them to write them in a particular Surah before or after specified verses. So, even though the revelation of the Qur'an was according to the need of the time making it different to the sequence we have today, but, the present sequence was shown by Rasulullaah ρ. It has been established in accordance to the command of Rasulullaah ρ.

Question:

Were the sequence that Rasulullaah ρ ordered to be written and the sequence that he established in accordance to his own opinion, or was it in accordance to the command of Allaah?

Answer:

The number of Surahs, their starting and end points, the number of verses of every Surah, the start and end point of every verse and the sequence of the entire Qur'an was known to Hadhrat Jibreel υ through Allaah ρ. Hadhrat Jibreel υ informed Rasulullaah ρ and Rasulullaah ρ informed us.

Question:

Thirteen hundred years have passed since the revelation of the Qur'an. What proof do we have that the present Qur'an with us is the same one that was revealed to Rasulullaah ρ?

Answer:

There are many proofs that show that this Qur'an is the original one which was revealed to Rasulullaah ρ. We present a few easy proofs here:

First proof:

The Qur'an is Mutawaatir. It has been narrated with Tawaatur from the era of Rasulullaah ρ. That which is proven through Tawaatur, it's establishment is definite. There is no scope for doubt in it.

Question:

What is the meaning of 'Mutawaatir' and 'Tawaatur'?

Answer:

The narrators of something are so many that it is impossible for all of them to lie. This is called Mutawaatir. The chain of this coming down is called Tawaatur. From the era of Rasulullaah ρ people have been narrating, studying and teaching the Qur'an in such great numbers that the person with the least intelligence cannot have conviction that so many people have been lying.

Second Proof:

From the time of Rasulullaah ρ until today, there have been thousands, nay, millions of people that have memorized the Qur'an. Even today, there are thousands of children, youngsters, and elders in whose chests the Qur'an is protected.

What doubt can there be in the protection and original form of such a book that has been protected in the chests of so many Huffaaz from the time of its revelation until today?

Third Proof:

Allaah I states,

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ (٩)

Without doubt only We have revealed the Reminder (the Qur'aan) and (by various means) We shall certainly be its protectors (ensuring that it remains unchanged throughout time). [Surah Hijr 15:9]

So, once Allaah I has taken the responsibility to protect the Qur'an and He has promised to protect it, then has clearly been proven that this Qur'an is the very same one that was revealed to Rasulullaah ρ. This is because Allaah I has promised to protect it. So it is protected until today and it will, Allaah-willing, remain protected until the Day of Qiyaamah.

Fourth Proof:

At the time of its revelation, the Qur’an made a claim that no one can bring speech like it. This claim has remained intact with regards to the Qur’an. This is because no one could bring something similar to the present Qur’an, no one has made a claim to do so and no one will ever be able to do it. This is clear proof that the Qur’an is the original Qur’an that was revealed to Rasulullaah ρ.

Risaalah (Messenger-ship)

Question:

The Qur’an states,

وَ اِنْ مِّنْ اُمَّةٍ اِلَّا خلَا فِيْهَا نَذِيْرٌ

A warner passed in every nation [Surah Faatir (the Creator) 35:24]

At another place, the Qur’an states,

وَّ لِكُلِّ قَوْمٍ هَادٍ ٪(٧)

Every nation has a guide [Surah Ra’ad 13:7]

From these verses we learn that a Rasul was sent by Allaah I to every country and nation. So, has any Rasul come to Hidustaan?[1]

Answer:

Yes. Indeed it is proven from these verses that Allaah I sent a guide and warner to every nation. It is possible that a Rasul has come to Hindustaan.

Question:

Is it possible to say that the leaders of the Hindus, like Karshanji and Ramchandarji are Rasuls of Allaah I?

Answer:

It cannot be said so. This is because Messenger-ship is a special position which was given by Allaah I to His chosen and special bondsmen. Therefore, until it is not known from the Shari'ah that Allaah I gave this position to someone, it cannot be stated that they are Rasuls of Allaah I. If we take someone to be a Rasul-Messenger based on our opinion, without any Shar'i proof, and it is not so, then we will be taken to task before Allaah I for having a wrong belief.

---

[1] Present day India, Pakistan and Bangladesh

Understand it like this. If you think that someone is the deputy of the king, i.e. the governor general and he is not so in reality, then you are a criminal according to the government that you have taken someone to be the governor general whom the king has not made the governor general. In doing so, the person has attributed something incorrect to the king.

From among the past peoples, we can only call those pious ones whose Nabuwaat-Messenger ship is proven from the Shari'ah and they have been mentioned to be Rasuls in the Qur'an and Hadith.

With regards to the leaders of the Hindus and other nations, the most we can say is that if their beliefs and actions are correct and their teachings are not contradictory to divine teachings and they have guided others to Allaah I, then it is possible that they were Rasuls. However, to say this with conviction is without proof and is a shot in the dark.

Question:

What beliefs should we have with regards to Rasulullaah ρ?

Answer:

1. He is the bondsman and Rasul of Allaah I and is a human being.

2. He ρ is the most virtuous of the creation after Allaah I.

3. He ρ is pure from sin.

4. Allaah I revealed the Qur'an to him.

5. Allaah I called him ρ to the heavens and was made to travel Jannah and Jahannam on the night of Me'raj.

6. He ρ displayed many miracles by the command of Allaah I.

7. He ρ used to make a lot of worship of Allaah I.

8. His ρ character was of a very high level.

9. Allaah I blessed him with a lot of knowledge regarding past and future events which he ρ informed the Ummah of.

10. Allaah I gave him the most knowledge from all among the creation. However, he was not 'Aalim al Ghayb'. This is because to be 'Aalim ul Ghayb' is the characteristic and special quality of Allaah I.

11. He ρ is Khaatam un Nabiyyeen (the seal of Ambiyaa-Messengers). No new Nabi-Messenger will come after him. Only Hadhrat 'Isaa υ - who was a Rasul-Messenger of previous times – will from the heavens. He will follow the Islaamic Shari'ah.

12. He ρ is a Rasul for man and jinn.
13. He ρ will intercede for the sinners on the Day of Qiyaamah by the permission of Allaah I. It is for this reason that Rasulullaah ρ is called 'Shafi' ul Mudhnibeen'. Allaah I will accept his intercession.
14. It is necessary to practice upon the commands that he ρ gave, to refrain from those things that he has prohibited and to have conviction in the incidents that he mentioned.
15. It is the responsibility of every Muslim to love him and to respect and honour him. By honour is meant the honour that is in accordance to the principles of Shari'ah. It is ignorance to understand those things that are against the Shari'ah to be honour and love.

Question:

What is the meaning of being Ma'soom (sinless)?

Answer:

The meaning of Ma'soom is that no sin, major or minor, by mistake or intentional has been committed by Rasulullaah ρ. All the Ambiyaa-messengers are Ma'soom from sin.

Question:

Was the Me'raj of Rasulullaah ρ bodily or was it in a dream?

Answer:

Rasulullaah ρ went bodily for the Me'raj. For this reason the Meraj was 'Jismaani' (bodily). Besides this bodily Me'raj, there were a few times that Rasulullaah ρ went for Me'raj in a dream. These are called 'Manaami'. Manaam refers to a dream. However, the dreams of Rasulullaah ρ and all the Ambiyaa-Messengers are true. There can be no doubt of them being wrong or incorrect. Therefore, one Me'raj of Rasulullaah ρ was bodily and four or five times it was in a dream.

Question:

What is the meaning of Shafa'ah (intercession)?

Answer:

Shafa'ah means intercession. On the Day of Qiyaamah, Rasulullaah ρ will intercede for the sinful bondsmen. This virtue will be given to Rasulullaah ρ. However, out of respect for the greatness and grandeur of Allaah I, Rasulullaah ρ will request permission to intercede. He ρ will intercede once he is given permission to do so.

Besides Rasulullaah ρ, the other Ambiyaa-Messengers, pious, martyrs etc. will also intercede, but no one will be able to intercede without permission.

Question:

For which types of sins will there be intercession?

Answer:

Besides kufr and shirk, there will be intercession for all other sins. Those who committed major sins will be more in need of intercession because minor sins are also forgiven in this world by worship.

Imaan and good actions

Question:

What is Imaan?

Answer:

Imaan is to testify with the heart to Allaah I, His qualities, the angels, the heavenly books, and the Ambiyaa-Messengers and to take all that Rasulullaah ρ brought from Allaah I as the truth. All this has to verbally testify to all this. This belief in the heart and verbal testimony is the reality of Imaan. However, verbal testimony falls away on account of some need or inability. For example, the Imaan of a dumb person is valid without verbal testimony.

Question:

What is A'maal e Saaliha (good actions)?

Answer:

The meaning of A'maal e Saaliha is good actions. Those forms of worship and good actions that Allaah I and His Ambiyaa-Messengers taught the creation are all called A'maal e Saaliha.

Question:

Is worship and good deeds part of the reality of Imaan?

Answer:

A'maal e Saaliha are included in perfect Imaan. Light and perfection is created in Imaan on account of A'maal e Saaliha. If there is no A'maal e Saaliha, Imaan remains incomplete.

Question:

What is the meaning of 'Ibaadah (worship)?

Answer:

'Ibaadah is worship. The person who does worship is called an Aabid. The being that is worshipped is called a Ma'bood. Our true and real Ma'bood is only one

Allaah Who has created us and the entire world. We are all His bondsmen. He has commanded us to worship Him. For this reason, it is our responsibility to worship Him.

Question:

Which creations of Allaah I have been ordered to worship Him?

Answer:

Allaah I has ordered man and jinn to worship Him. Both of these creations are called ‘Mukallaf’. The angels and all other living things are not ‘Mukallaf’ of ‘Ibaadah.

Question:

Who are the Jinn?

Answer:

The jinn are a great creation of Allaah I. They are created from fire. The bodies of the jinn are so delicate that we cannot see them. However, when they assume the form of a human or an animal, then they can be seen. Allaah I has granted them the ability to change their form into humans and animals. There are male and female among them. They also bear children.

Question:

What is the method of ‘Ibaadah?

Answer:

There are many forms of ‘Ibaadah. For example, Salaat, Fasting, Zakaat, Hajj, Qurbaani (sacrificing an animal), I’tikaaf, to guide people to good deeds, to prevent others from evil, to honour and respect one’s parents, teachers and the pious, to build Masaajid, to establish Madaaris, to study knowledge of Deen, to teach knowledge of Deen, to help those studying the knowledge of Deen, to fight the enemies of Allaah in the path of Allaah, to see to the needs of the poor, to feed the hungry, to give the thirsty water to drink and all such deeds that are in accordance to the command and pleasure of Allaah I are included in ‘Ibaadah. Such deeds are called A’maal e Saaliha.

Evil actions and sins

Question:

What is the meaning of Ma’siyah (disobedience)?

Answer:

The meaning of Ma’siyah is disobedience, not to submit to an order. Ma’siyah and sin refer to disobey

Allaah in His commandments pertaining to a certain work.

It is very bad to commit sin. The anger, displeasure and punishment of Allaah I is caused by sinning. The greatest sin is kufr and shirk. A kaafir and mushrik will be in the fire forever. No one will intercede for a kaafir or mushrik. Allaah I states in the Qur'an that He will never forgive a mushrik.

Kufr and Shirk

Question:

What is kufr and shirk?

Answer:

To disbelieve in anything upon which it is necessary to have Imaan is called kufr. For example, someone does not believe in Allaah I or he rejects the qualities of Allaah I or he believes in two or three deities, or he rejects the angels or he rejects any of the books of Allaah I or he does not believe in any Rasul or he rejects Taqdeer or he does not believe in the Day of Qiyaamah or he rejects one of the established orders of Allaah I or he takes anything that Rasulullaah ρ informed us to be false. In all these instances, a person becomes a kaafir.

Shirk refers to making anybody partner to the being or qualities of Allaah I.

Question:

What is the meaning of shirk in the being of Allaah I?

Answer:

The meaning of shirk in the being of Allaah I is that a person begins to believe in two or three deities. For example, the Christians believe in three deities. Due to this, they are mushriks. Similarly, the fire worshippers are mushriks on account of believing in two deities. Similarly, the idol-worshippers are also mushriks because they believe in many deities.

Question:

What is the meaning of shirk in sifaat (qualities)?

Answer:

It is shirk to establish a quality of Allaah I for anyone besides Allaah I. This is because the qualities like those of Allaah I cannot be possessed by any creation, whether it is an angel, or a Rasul, or a Wali, or a martyr, or a sage, or an Imaam.

Question:

How many types of shirk fis sifaat are there?

Answer:

There are many types. We explain a few of them below:

1. Shirk fil Qudrat, i.e. to establish the quality of power for another being like which is established for Allaah I. For example, to understand that a particular Rasul or Wali or Shahid (martyr) etc. can make rain fall or they can give one a son or daughter or they can fulfill ones wishes or they can provide sustenance or they have control of life and death or they have the ability to give someone benefit or harm. All this is shirk.

2. Shirk fil ‘ilm. To establish the quality of knowledge for anyone like it is established for Allaah I. For example, to say that a particular Rasul or Wali has knowledge of the unseen like Allaah I or a person has the knowledge of every single atom or they are aware of all our conditions or they know all near and far things. All this is shirk fil ‘ilm.

3. Shirk fis Sama’ wal Basr, i.e. to make anyone a partner in the quality of hearing and seeing of Allaah I. For example, to have the belief that a particular Rasul or Wali hears all our speech, whether far or near, or they see our actions at every place. All this is shirk.

4. Shirk fil Hukm, i.e. to take anyone besides Allaah I as the Ruler like Allaah I and to accept his commands like one does with the commands of Allaah I. For example, a sage gives the command to

recite something before Asr Salaat. Now, to understand it so necessary to practice upon this command that due to completing it, the time of Asr becomes makrooh or he completely misses the Salaat and he does not care, then this is also shirk.

5. Shirk fil ‘ibaadaat, i.e. to take another being to be worthy of worship like Allaah I. For example, to prostrate to a grave or a sage or to bow before someone or to fast in the name of some sage, Rasul, Wali (saint), Imaam etc. or to vow or promise in somebody’s name or to circumambulate the grave or house of a sage as is done for the Ka’bah. All this is shirk fil ‘ibaadah.

Question:

Are there any other actions besides these that are shirk?

Answer:

There are many actions that have a mixture of shirk in it. It is necessary to stay away from all those actions. They are: to ask the astrologers about unseen things, to show ones hand to a pundit, to ask someone to draw lots, avoiding someone that has smallpox or any other sickness and understanding it to be contagious, making images, to raise banners, to place coverings over the graves, to make offerings at graves, to take an oath in the name of anyone besides Allaah I, to make pictures or to honour them, to call unto a sage or Wali to fulfill

ones need or remove some difficulty, to keep a ponytail in the name of a sage, to act like a beggar in Muharram in the name of the Imaams, to have a fair at graves etc.

Bid'ah

Question:

Which sin is the greatest after kufr and shirk?

Answer:

The greatest sin after kufr and shirk is bid'ah. Bid'ah refers to those things that are not proven in the Shari'ah, i.e. proof for them cannot be found in the Qur'an and Hadith, nor was it present during the era of Rasulullaah ρ, the Sahabah ψ, Taabi'een and Tab ut taabi'een, and a person does or leaves out this particular act thinking it to be part of Deen.

Bid'ah is very evil. Rasulullaah ρ rejected bid'ah and he said that the person who initiates bid'ah is a destroyer of Deen. He ρ also said that bid'ah is deviation and every deviation takes a person to hell.

Question:

Name a few things that are bid'ah

Answer:

People have initiated many bid'ahs. Some of them are:

To build solid graves, to build domes over graves, to have fairs (‘urs) with great publicity, to light lamps at graves, to place coverings and cloths over graves, to gather at the house of the deceased for meals, to tie flowers and place a garland on the groom at a wedding, and to place conditions from one’s own side in permissible and Mustahab (desirable) actions that are not proven in the Shari’ah are all bid’ah.

Other sins

Question:

What other things are sin besides kufr, shirk and bid’ah?

Answer:

There are many sins besides kufr and shirk, for example, to speak lies, not to perform Salaat, not to fast, not to give Zakaat, not to perform Hajj despite having the health and wealth to do so, to drink (alcohol), to steal, to commit adultery, to backbite, to give false testimony, to hit someone unjustly, to oppress, to carry tales, to deceive, to disobey ones parents and teachers, to put pictures in the home and room, misappropriation of trust, to think low of people, to gamble, to swear, to watch dances, to take and give interest, to shave the beard, to wear the trousers letting it flow over the ankles, to waste, to go to plays, cinemas and theaters. There are many other sins that you study in major books.

Question:

Does a sinner remain a Muslim or not?

Answer:

Whoever commits such a sin in which kufr or shirk is found does not remain a Muslim, he becomes a kaafir and mushrik. Whoever does an act of bid'ah remains a Muslim but his Islaam and Imaan becomes very weak. Such a person is called a 'Mubtadi' and a 'Bid'ati'. Whoever commits a major sin besides kufr, shirk and bid'ah remains a Muslim but is not a perfect Muslim. He is called a Faasiq.

Question:

What is the way of saving one's self from punishment after committing a sin?

Answer:

Allaah I forgives sins when Taubah is made. Taubah refers to being shameful and to feel regret and to submit one's self to Allaah I that 'O Allaah, forgive my sin and to promise in one's heart that I will not commit any sin in future. It should be borne in mind that to make Taubah only with the tongue is not real Taubah.

Question:

Is every type of sin forgiven by making Taubah?

Answer:

Those sins that are of such a nature that they have no relation with other human beings; these are only the rights of Allaah I which He punishes for disobedience. All such sins are forgiven by Taubah, to such an extent that kufr and shirk are forgiven by sincere Taubah.

However, those sins that are such that have relation to another human being, e.g. to usurp the wealth of an orphan or to accuse someone or to oppress. These sins are called 'Huqooq ul Ibaad'. They are not forgiven only by Taubah, but it is necessary for forgiveness that the right of that person is given or he forgives his right. After this, make Taubah before Allaah I, then there is hope of forgiveness.

Question:

Until which time is Taubah accepted?

Answer:

When a person is close to death and the angels of death come before him and his breath comes up to his throat, then at that time his Taubah is not accepted. Taubah is accepted at every moment before this time.

Question:

When a sinner passes away without making Taubah, will he enter Jannah?

Answer:

Yes. Besides a kaafir and mushrik, every sinner will suffer punishment for his sins and will then enter Jannah. It is also possible that Allaah I forgives all sins besides kufr and shirk, without punishment, with or without intercession.

Question:

Can the relatives, family and friends of a person pass on benefit to the deceased?

Answer:

Yes. The reward of bodily and monetary reaches the deceased, i.e. if the living do a good deed, e.g. recital of Qur'an and Durud Shareef, giving Sadaqah (charity) in the path of Allaah I, feeding the hungry, then the deceased receive the reward of these deeds from Allaah I. However, Allaah I - out of His mercy – has given the choice that if this good doer wants to give the reward of his actions to the deceased then he should make the Du'a to Allaah I, **'O Allaah, I have given the reward**

of this good deed to a particular person." Then Allaah I will give the reward to the deceased.

A person should not specify a certain thing, or a certain time, or a certain form for this. Whatever is simple at that time he should give the reward to a deserving person. It is very bad to adhere to customs and to serve huge meals for name and fame or to take huge loans that one cannot bear in order to fulfill these customs.

Section 2

Ta'leem ul Arkaan (Islaamic Practices)

7

A few rulings of Qiraa'ah

Question:

Is it compulsory to recite aloud in Fajr, Maghrib and 'Isha if one is performing Salaat alone?

Answer:

It is not compulsory but it is more virtuous to recite aloud.

Question:

What is the ruling if these Salaats are Qadhaa?

Answer:

In Qadhaa, the Imaam should recite aloud. The Munfarid (the one performing alone) has a choice, he can recite aloud or he can recite silently.

Question:

How much Qira'ah is Masnun (preferred) in the Fardh (obligatory) Salaats?

Answer:

If a person is on journey, then he has a choice to recite any Surah after Surah Faatiha. However, for a person at home there is a specific amount of Qira'ah that should be recited.

Question:

What is the Masnun Qira'ah if one is a resident?

Answer:

When a person is at home, he should recite from ‘Tiwaal e Mufassal’ in Fajr and Zuhr. He should recite from the ‘Ausaat e Mufassal’ in Asr and ‘Isha, and from the ‘Qisaar e Mufassal’ in the Maghrib Salaat.

Question:

What is ‘Tiwaal e Mufassal’, ‘Awsaat e Mufassal’ and ‘Qisaar e Mufassal’?

Answer:

The Surahs from Surah Hujuraat (26th juz) to Surah Burooj are called ‘Tiwaal e Mufassal’.

From Surah Taariq to Surah Bayyinah are called ‘Ausaat e Mufassal’, and from Surah Zilzaal to the end of the Qur’an is called ‘Qisaar e Mufassal’.

Question:

Is this Qira’ah Masnun for Imaam or for the Munfarid?

Answer:

This Qira’ah is Masnun for the Imaam as well as the Munfarid.

Question:

What is the ruling if a person leaves out the Masnun Qira’ah for some necessity?

Answer:

It is permissible.

Question:

Is there such a Salaat wherein a special Surah is specified in such a way that no other Surah besides it is permissible?

Answer:

There is no Surah specified for any Salaat in this way. The Shari'ah has permitted recital from any part of the Qur'an for the sake of ease. Therefore, to specify from one's own side is against Shari'ah.

Question:

What is the Masnun Qira'ah in the Sunnah Salaat of Fajr?

Answer:

Most of the time, Rasulullaah ρ used to recite Surah Kaafiroon in the first rak'ah and Surah Ikhlaas in the second rak'ah.

Question:

What is the Masnun Qira'ah for the Witr Salaat?

Answer:

Surah A'la in the first rak'ah, Surah Kaafiroon in the second and Surah Ikhlaas in the third rak'ah is proven from Rasulullaah ρ.

Jama'ah and Imaamat

Question:

What is meant by Imaamat?

Answer:

The meaning of Imaamat is leadership. The person who is the leader of the entire congregation and all the Muqtadis (followers) that follow him is called the Imaam.

Question:

What is the meaning of Jama'ah?

Answer:

Jama'ah is to get together and perform Salaat. One person is the Imaam and everyone else is the Muqtadis.

Question:

Is Jama'ah obligatory, compulsory or Sunnah?

Answer:

Jama’ah is Sunnah M’akkadah. There is great emphasis upon it. Some ‘Ulemaa’ say that it is obligatory and compulsory. There is no doubt that there are many benefits of Jama’ah.

Question:

What are the benefits of performing Salaat with Jama’ah?

Answer:

1. The reward of a single Salaat is multiplied 27 times for Jama’ah Salaat.
2. The Muslims meet five times a day. Due to this, unity and love is created.
3. Enthusiasm and desire for worship is created when a person sees others involved in worship.
4. A person heart becomes attached to Salaat.
5. The Salaat of the sinners are accepted on account of the pious people in the Jama’ah.
6. Ease is created for those who are ignorant to ask the scholars of rulings (of Shari’ah).
7. The condition of the needy and poor is known.
8. The greatness of a special form of worship, i.e Salaat becomes apparent.

There are many other benefits of Jama'ah besides these.

Question:

Who are permitted to stay away from the Jama'ah?

Answer:

Women, immature children, the sick, those attending to the sick, a person with cropped hands, the lame and crippled, a person whose feet are severed, a very old person and the blind. It is not necessary for these people to attend the Salaat with Jama'ah.

Question:

What are the excuses that will permit a healthy person to remain away from coming for the Jama'ah?

Answer:

Heavy rain, a lot of mud on the road, severe cold, strong winds at night, journey, e.g. the departure of the train or plane is very near, the need to relieve one's self and food becomes available when one is very hungry. The emphasis to attend the Jama'ah is less with regards to the people in these circumstances.

Question:

For which Salaats is Jama’ah Sunnah Mu’akkadah or compulsory?

Answer:

It is Sunnah Mu’akkadah to perform all the obligatory Salaats and the Salaats of ‘Eid. Taraweeh Salaat with Jama’ah is Sunnah alal Kifaayah. It is Mustahab (desirable) to perform the Witr Salaat with Jama’ah in Ramadhaan.

Question:

What is the least amount of persons that form a Jama’ah?

Answer:

The least amount of people that will form a Jama’ah is two people. One will be the Muqtadi and the other will be the Imaam. However, in this case, the Muqtadi will stand on the right of the Imaam. When a second Muqtadi joins, then the Imaam should step forward.

Question:

How should the people stand in the Jama’ah?

Answer:

They should join in straight rows. No gap should be left in-between. The children should be made to stand at the back. It is makrooh to make the children stand in the men's row. The row of the women should be behind that of the children.

Question:

If the Salaat of the Imaam is nullified, then will the Salaat of the Muqtadis (followers) be correct or not?

Answer:

When the Salaat of the Imaam becomes null and void, then the Salaat of the Muqtadis also becomes null and void. It is also necessary for the Muqtadis to repeat their Salaat.

Question:

Which person is deserving of Imaamat?

Answer:

First is the 'Aalim, i.e. the one who is well aware of the rulings of Salaat, on condition that his actions are good. After him is the person who knows the most amount of Qur'an and he recites well. Then is the one who has the most Taqwa (abstinence). After him is the one who the eldest. Then is the one who has good character and self honour. Then is the one who is most handsome and has

forbearance. After him is the one who has the best lineage.

Question:

If there is an appointed Imaam for a Masjid and someone more virtuous than him comes at the time of Jama’ah, then who is more deserving?

Answer:

The appointed Imaam has more right than the stranger even though the stranger might be more virtuous than the appointed Imaam.

Question:

Behind which types of people is Salaat Makrooh?

Answer:

1. A bid’ati
2. An open sinner
3. An ignorant slave
4. An ignorant villager
5. A blind person who is not cautious
6. An ignorant person
7. n born out of wedlock

However, if the slave and villager is an ‘Aalim and the blind person is cautious and is an ‘Aalim or he recites the Qur’an well and the person born out of wedlock is an ‘Aalim and pious, and there is no one more virtuous than them in the Jama’ah, then it is permissible without any disapproval for them to be the Imaam.

Question:

Behind which types of people is Salaat not valid at all?

Answer:

1. A mad person
2. A drunk person
3. A kaafir and mushrik
4. For mature people to stand behind an immature person
5. For men to stand behind a woman
6. For a person who has performed ghusl and wudhoo properly behind a ma’zoor
7. For a person who has his satr (those parts which are necessary to cover in accordance with the Shariat) fully covered, behind a person who has his satr open
8. The person who can perform ruku’ and Sajdah properly behind a person who performs ruku’ and Sajdah by indication is not correct

9. The person performing obligatory Salaat behind one who is performing optional Salaat

10. For a person performing one obligatory Salaat behind one who is performing another obligatory Salaat, e.g. the Salaat of a person performing Zuhr behind a person performing Asr is not correct.

Question:

Is taraweeh Salaat permissible behind a na baaligh (bodily immature) boy?

Answer:

Taraweeh Salaat behind an immature boy is not permissible. If the boy has reached the age of fifteen, then, even though there is no sign of puberty on him, it will be permissible to perform taraweeh and obligatory Salaat behind him.

Things that nullify Salaat

Question:

What is mufsidaat of Salaat?

Answer:

Mufsidaat of Salaat are those things that nullify the Salaat. (If they happen) it is necessary to repeat the Salaat.

Question:

What are the mufsidaat of Salaat?

Answer:

1. To speak in Salaat, whether by mistake or on purpose, whether a little or a lot. In every case, the Salaat is nullified.

2. To greet with Salaam, i.e. to say ‘salaam’, or ‘tasleem’ or ‘assalaamu alaykum’ with the intention of greeting.

3. To reply to salaam or to say ‘yarhamu kallah’ to someone who has sneezed or to say Aameen to the du’aa of someone who is not in Salaat.

4. To say إنا لله وإنا إليه راجعون upon hearing some bad news, or to say الحمد لله upon hearing some good news, or to say سبحان الله upon hearing some strange news.

5. To say ‘aah’ or ‘oh’ or ‘uf’ out of pain.

6. To correct the qira’ah of someone other than the Imaam.

7. To look into the Qur’an and recite.

8. To make a major error in recitation of the Qur’an.

9. To do an ‘amal e katheer’, i.e. such an act that if a person out of Salaat sees it, he will think that the person is not in Salaat.
10. To eat or drink, whether on purpose or by mistake.
11. To walk a distance equaling two rows.
12. To move the chest away from the Qiblah without a valid reason.
13. To perform Sajdah on an impure place.
14. For the satr to open and stay like that for the duration of one rukn (essential part).
15. To make du’aa for such a thing that is normally requested from people, e.g. O Allaah, give me 100 rupees today.
16. To cry out of pain or difficulty in such a way that letters become apparent from the sound (of crying).
17. For a mature person to laugh loudly in Salaat.
18. To go ahead of the Imaam etc.

Makrooh Acts of Salaat

Question:

How many things are makrooh in Salaat?

Answer:

1. Sadl, i.e. to let the clothing hang e.g. to place a scarf or cloth over the head and let it hang from the shoulders or to wear a cloak or gown without placing the hands into the sleeves and to let it hang over the shoulders.

2. To fold and move the clothing so that it is saved from the sand.

3. To play with the body or clothes.

4. To perform Salaat in such scanty clothing that one would not like to wear in a gathering.

5. To keep coins, money or any other object in the mouth that will force a person not to recite the qira'ah properly. If he is totally prevented from reciting qira'ah, then the Salaat is not valid at all.

6. To perform the Salaat bareheaded out of laziness or carelessness.

7. To perform Salaat while in need of answering the call of nature.

8. To gather the hair of the head in a plait.

9. To remove pebbles that is in front of one. However, if it is difficult to perform Sajdah, then there is no problem in moving them once.

10. To crack the fingers or to place the fingers of one hand into the fingers of the other.

11. To place the hands on the back or hips.

12. To move the face away from the Qiblah or to look around.

13. To sit like a dog, i.e. to make the thighs upright and to join the thighs to the stomach and the knees to the chest and place the hands on the ground.

14. It is makrooh for men to place the forearms on the ground in Sajdah.

15. To perform Salaat facing someone who is also sitting directly facing one.

16. To reply to the Salaam of someone verbally or by indication.

17. To sit cross-legged without a valid reason.

18. To yawn on purpose or not to stop the yawn when one has the ability to do so.

19. To close the eyes. However, it is not makrooh if it is done to increase concentration.

20. (It is makrooh) for the Imaam to stand alone in the mihrab (niche). However, if his feet are out of the mihrab it is not makrooh.

21. (It is makrooh) for the Imaam to stand alone on a high place. If there are other muqtadis with him it is not makrooh.

22. To stand alone behind that row in which there is an empty place.

23. To perform Salaat in such clothing that has a picture of an animate object on it.

24. To perform Salaat in such a place wherein there is a picture above the head of the musalli or on the right or left of him, or on the place of Sajdah.

25. To count the verses, Surahs or tasbeehaat using the fingers.

26. To perform Salaat in such a cloth wrapped around one that it is not easy to take out the hands.

27. To stretch in Salaat, i.e. to take out one's laziness.

28. To perform Sajdah on the roll of the turban.

29. To do something against the sunnah in Salaat.

Witr Salaat

Question:

Is Witr Salaat compulsory or sunnah?

Answer:

Witr Salaat is waajib (compulsory). Emphasis upon its performance is the same as that of the Fardh (obligatory) Salaats. If it is missed, qadha is necessary and it is a great sin to leave it out on purpose.

Question:

How many rak’ats are there in witr?

Answer:

There are three rak’ats in witr. Two rak’ats are performed and one sits thereafter. At tahiyyaat should be recited and then one should stand. One rak’at should then be performed after which one has to sit, recite at tahiyyaat, durud and the du’a. Then salaam should be made.

Question:

What is the difference between witr and other Salaats?

Answer:

The du’a of qunut is recited in the third rak’at. The method of the third rak’at is that after reciting Surah Faatiha and a Surah in the third rak’at, Takbeer should be said while raising the hands up to the ears, then the hands should be folded and the du’a of Qunut should be recited. Then one should go down into ruku’ and the Salaat should be completed as normal.

Question:

Should the du’a of Qunut be recited softly or loudly?

Answer:

The du’a of Qunut should be recited silently, whether one is the Imaam or a munfarid.

Question:

If a person does not know the du’a of Qunut, what should he do?

Answer:

A person should recite,

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

Question:

If a muqtadi has not completed the du’a of Qunut and the Imaam went into ruku’, what should the muqtadi do?

Answer:

He should leave the du’a of Qunut and proceed into ruku’.

Sunnah and Nafl (Optional) Salaat

Question:

How many Salaats are Sunnah Mu’akkadah?

Answer:

1. Two rak'ats before the Fardh of Fajr.
2. Four rak'ats (with one salaam) before the Fardh of Zuhr and Jumu'ah.
3. Two rak'ats after the Fardh of Zuhr.
4. Four rak'ats (with one salaam) after Jumu'ah.
5. Two rak'ats after the Fardh of Maghrib.
6. Two rak'ats after the Fardh of 'Isha.
7. Twenty rak'ats of taraweeh in the month of Ramadhaan.

Question:

How many Salaats are Sunnah Ghayr Mu'akkadah?

Answer:

1. Four rak'ats before Asr.
2. Two rak'ats after the two sunnah mu'akkadah after 'Isha.
3. Six rak'ats after the two sunnah mu'akkadah of Maghrib.
4. Two rak'ats after the sunnah mu'akkadah of Jumu'ah.

5. Two rak'ats of tahiyyatul wudhoo.
6. Two rak'ats of tahiyyatul Masjid.
7. Four or eight rak'ats of chaast Salaat.
8. Two rak'ats after witr Salaat.
9. Four, six or eight rak'ats of tahajjud Salaat.
10. Salaat ut Tasbeeh.
11. Salaat ul Istikhaarah.
12. Salaat ut Taubah.
13. Salaat ul Haajah etc.

All these Salaats are Sunnah Ghayr Mu'akkadah.

Question:

Is it better to perform the Sunnah Salaat in the Masjid or at home?

Answer:

It is better to perform all the sunnah and nafl Salaats at home except for a few sunnahs and nafls that are more virtuous to perform in the Masjid, e.g. taraweeh Salaat, tahiyyatul Masjid, Salaat of a solar eclipse etc.

Question:

At which times is it makrooh to perform nafl Salaat?

Answer:

1. After subh saadiq it is makrooh to perform any nafl Salaat besides the two rak'ats sunnah of Fajr before the Fardh.

2. It is makrooh to perform any nafl Salaat after the Fardh of Fajr until the rising of the sun.

3. It is makrooh to perform nafl Salaat after the Fardh of Asr until just before the sun changes. However, it is permissible to perform qadha of Fardh Salaats, qadha of waajib Salaats, Janaaza Salaat, and Sajdah Tilaawah without any reprehensibility.

4. From the time of sunrise until the sun rises to the height of a spear.

5. At the time when the sun is exactly at its zenith.

6. Every Salaat is makruh from the time that the sun changes until sunset. If a person has not performed the Asr of that day, then it is permissible to perform it when the sun changes and while the sun sets. Similarly, it is makrooh to perform Sunnah and Nafl Salaat at the time of khutbah.

Question:

What is the meaning of the sun changing?

Answer:

When the ring of the sun becomes reddish and a person can look at it, and then understand that the sun has changed.

Taraweeh

Question:

Is the Salaat of Taraweeh Sunnah or Nafl?

Answer:

The Salaat of Taraweeh is Sunnah Mu'akkadah for both men and women. It is Sunnah Kifaayah to perform it with Jama'ah, i.e. if the Salaat of Taraweeh is performed in the Masjid of the locality and someone performs it on his own at home then he will not be a sinner. However, if the entire locality does not perform it with Jama'ah, then the entire locality will be sinful.

Question:

What is the time for the Salaat of Taraweeh?

Answer:

The time of Taraweeh Salaat is after 'Isha until Fajr. The time for Taraweeh is also before and after witr. However, Taraweeh should be performed before the witr. If a few rak'ats of taraweeh were left out by a

person and the Imaam commenced the witr Salaat, then this person joined the Imaam in witr and he performed the left out rak'ats of taraweeh after witr, then it is permissible.

Question:

How many rak'ats are there in the Salaat of Taraweeh. Explain the number of rak'ats and how they are to be performed.

Answer:

Twenty rak'ats are sunnah with ten salaams, i.e. a person should make the niyyah of two rak'ats (at a time) and it is mustahab to rest for a little while during every tarwiha (after every four rak'ats).

Question:

Should one remain silent or should one recite something in the period of rest?

Answer:

A person has a choice. One can remain silent or recite the Qur'an (silently) or one can recite Tasbeeh or one can perform nafl Salaat on his own.

Question:

What is the status of completing the Qur'an in the Salaat of Taraweeh?

Answer:

It is sunnah to complete the entire Qur'an once during the entire month. It is more virtuous to complete it twice and it is even more virtuous to complete it thrice. The virtue of reciting it twice and thrice is when there is no difficulty upon the muqtadis. The laziness of the people to complete the Qur'an even once will not be considered.

Question:

How is it to perform the Salaat of Taraweeh sitting?

Answer:

It is makruh to perform the taraweeh sitting if one has the ability to perform it standing.

Question:

Some people do not join the rak'at from the beginning. When the Imaam goes into ruku' then they join. (What is the ruling regarding this?)

Answer:

It is makrooh. A person should join the Imaam from the beginning.

Question:

If a person did not perform the obligatory Salaat with Jama'ah, he then performed it alone. Is it permissible for him to join the Jama'ah of Taraweeh Salaat?

Answer:

It is permissible.

Qadha Salaat

Question:

What is adaa and qadha?

Answer:

Ada refers to perform a particular form of worship on its specified time. Qadha refers to performing a Fardh or waajib form of worship after its specified time has passed.

For example, if a performed the Zuhr Salaat in the time of Zuhr, then it is called Zuhr. If a performed Zuhr after the time has passed then it is called qadha.

Question:

For which Salaats is qadha compulsory?

Answer:

The qadha of Fardh Salaats is Fardh and the qadha of waajib Salaats is waajib and the qadha of some sunnah Salaats is Sunnah.

Question:

How is it not to perform adaa of an obligatory or compulsory Salaat and then make it qadha?

Answer:

It is a sin for a person not to perform an obligatory or compulsory Salaat purposefully or without a valid reason. The sin for not performing an obligatory or compulsory Salaat on time is the greatest, then comes (the sin of not performing the) sunnah (on time).

However, it is not a sin if the Salaat became Qadha unintentionally, e.g. a person forgot to perform Salaat or a person was sleeping and his eyes did not open.

Question:

If a Fardh (obligatory) or waajib (compulsory) Salaat becomes qadha, then at what time should it be performed?

Answer:

A person should perform the Salaat immediately upon remembering or upon waking up. It is a sin to delay in it. If a person remembered or woke up in a makrooh time, then he should let the makrooh time pass, then he should perform the Salaat.

Question:

How should one make the niyyah for qadha Salaat?

Answer:

A person should make the intention that 'I am performing the Fajr or Zuhr of a particular day'. It is not sufficient to simply make the intention that 'I am performing the qadha of Fajr or Zuhr'.

Question:

If a person has to perform a lot of qadha Salaat and he does not know the days, e.g. he did not perform Salaat for a month or for two months and he knows that I have to perform 30 Fajr (for example), the same amount for Zuhr etc, but he does not know the month in which they were missed, then how should he make the niyyah (intention)?

Answer:

In such a case, when the person is performing the qadha of a particular Salaat, e.g. Fajr, then he should make the intention that I am performing the first Fajr of all those that I am obligated to perform or I am performing the last of them. Similarly, whichever qadha he performs, he should make the intention in this way.

Question:

Is it better to perform the qadha Salaat in the Masjid or at home?

Answer:

If the Salaat of one person became qadha, then it is better to perform it at home. There is no problem in performing it in the Masjid, but it should not be mentioned to anyone that he is performing a qadha Salaat because it is Makrooh to make mention of one's qadha before another person.

Question:

Which sunnah Salaats are there for qadha has to made?

Answer:

The sunnah of Fajr, a person should perform qadha of it before zawaal if the sunnah Salaat was missed together

with the obligatory Salaat. If a person performs the qadha after Zuhr, then only the obligatory Salaat needs to be performed.

If only the sunnah Salaat was missed, then there is no qadha of the sunnah Salaat. **It is makrooh to perform it before the sun rises.** It is not makrooh to perform it after the sun has risen, but it will not stand as sunnah, it will be optional.

Question:

What is the ruling if the four rak'ats sunnah was not performed before the obligatory Salaat?

Answer:

If the sunnah Salaat of Zuhr or Jumu'ah was not performed before the obligatory Salaat, then it should be performed after the obligatory Salaat. There is scope to perform it before or after the two sunnah. It is better that they are performed after the two sunnah.

Mudrik, Masbooq and Laahiq

Question:

Who is a mudrik?

Answer:

A person who has performed the entire Salaah with the Imaam, i.e. the person who joined from the first rak'at and remained until the end. Such a person is called a mudrik.

Question:

Who is a masbooq?

Answer:

A masbooq is the person who did not get one or a few rak'ats with the Imaam.

Question:

Who is a laahiq?

Answer:

A laahiq is a person who after joining the Imaam, misses out one or two rak'ats. For example, a person joined the Imaam, but while sitting in qa'dah he fell asleep and the Imaam completed one or two rak'ats while the person was still asleep.

Question:

When and how should a masbooq complete his missed rak'ats?

Answer:

He should remain with the Imaam till the end of the Salaat. When the Imaam makes the salaam, he should not make the salaam with the Imaam but he should stand and complete the missed rak'ats in such a way as if he has just commenced his Salaat. For example, when you have missed one rak'at, **then after the salaam of the Imaam you should perform the rak'at as follows;** first recite the thana, ta'awwudh, tasmiya and Surah Faatiha. Then join a Surah to it. Then complete the Salaat as normal (upon sitting and making salaam). This method is for missing a rak'at of any Salaat.

When you have missed two rak'ats of Zuhr, or Asr or 'Isha, then recite the thana, ta'awwudh, tasmiya, Surah Faatiha and a Surah in the first rak'at. In the second rak'at, recite Surah Faatiha and a Surah, perform ruku', Sajdah, qa'dah and make the salaam.

If a person only got one rak'at of Zuhr, or Asr or 'Isha with the Imaam, then he should complete his three missed rak'ats in this way that he should Surah Faatiha and a Surah in the first rak'at and then sit in qa'dah. Then another rak'at should be performed reciting Surah Faatiha and a Surah therein. Then another rak'at should be performed with only reciting Surah Faatiha. The rak'at should then be completed and salaam should be made.

If a person only got one rak'at with the Imaam in Maghrib Salaat, then he should recite Surah Faatiha, a Surah and sit in qa'dah. Then he should recite Surah Faatiha, a Surah and sit in qa'dah and then make the salaam.

In summary, if a person got only one rak'at with the Imaam, he should sit in qa'dah after one rak'at, no matter which Salaat it is.

Question:

What should a masbooq do if he stood up the moment the Imaam said the salaam but then proceeded into Sajdah sahwa?

Answer:

He should return and then join the Imaam in Sajdah sahwa.

Question:

What is the ruling if the masbooq mistakenly said the salaam together with the Imaam?

Answer:

If the masbooq made salaam before the Imaam or exactly together with the Imaam, then the masbooq is

not obligated to perform Sajdah sahwa and he should complete his Salaat.

If he made salaam after the salaam of the Imaam, then it is compulsory for him to perform Sajdah sahwa.

Question:

When and how should a laahiq complete his Salaat?

Answer:

The rak’ats that the laahiq missed on account of some reason like sleeping should be performed in this way that upon wakening, he should perform the Salaat that he missed out, leaving the Imaam. He should perform it in exactly the same way that a person does behind the Imaam, i.e. he should not recite qira’ah. When he has completed the missed rak’ats, then he should complete the rest of the Salaat with the Imaam. (If) the Imaam has completed, then he should complete the Salaat in the same manner. In these cases, if he happens to make a mistake, then he should not make Sajdah sahwa because he is still a muqtadi at this time and a muqtadi does not make sajdah sahwa.

Sajdah Sahwa

Question:

What is Sajdah sahwa?

Answer:

The meaning of sahwa is ‘to forget’. Sometimes, the Salaat is negatively affected by doing more or less actions in the salaat. Some forms of ‘harm’ done to the Salaat is removed by performing two sajdahs in the final qa’dah. These two sajdahs are called Sajdah sahwa.

Question:

How is Sajdah sahwa performed?

Answer:

After reciting tashahhud in the final qa’dah, a person should make one salaam, then say Takbeer and go down into Sajdah. He should recite Tasbeeh three times. He should then lift his head saying Takbeer and sit up straight. Then saying Takbeer, he should go down for a second Sajdah. Then he should rise saying Takbeer, sit and then recite at tahiyyaat for a second time, durud shareef, the du’a and then make the salaam on both sides.

Question:

What is the ruling if a person recites durud and the du’a after at tahiyyaat before the salaam of Sajdah sahwa?

Answer:

Some ‘Ulemaa have preferred this out of caution that before Sajdah sahwa even, a person recites tashahhud, durud and du’a, and after Sajdah sahwa all three are recited again. For this reason, it is better to recite them, but there is no harm caused if they are not recited.

Question:

Is Sajdah sahwa compulsory only in Fardh (obligatory) Salaats or in all Salaats?

Answer:

The ruling of Sajdah sahwa is the same for all Salaats.

Question:

What is the ruling if a person performed Sajdah sahwa without even making one salaam?

Answer:

The Salaat will be complete, but it is makrooh tanzeehi to do so.

Question:

What is the ruling if a person performed Sajdah sahwa after both salaams?

Answer:

According to one narration, it is permissible. However, the preferred view is that only one salaam should be made. If a person made both salaams, he should not make Sajdah sahwa, he should repeat the Salaat.

Question:

On account of which things does Sajdah sahwa become compulsory?

Answer:

1. By leaving out a waajib (compulsory) act.
2. By delaying a waajib act.
3. By delaying a Fardh (obligatory) act.
4. By bringing a Fardh act before its time.
5. By repeating a Fardh act, e.g. a person made ruku' twice, or by changing the method of a waajib act Sajdah sahwa becomes compulsory.

Question:

What is the ruling if a person purposefully does by mistake any of the things that make Sajdah sahwa compulsory?

Answer:

The shortcoming cannot be made up by Sajdah sahwa if they are done on purpose. It becomes compulsory to repeat the Salaat.

Question:

How many Sajdahs should be performed if a person does a number of things each of which make Sajdah sahwa compulsory in a single Salaat?

Answer:

It is sufficient to make two sajdahs of sahwa once.

Question:

On account of which kinds of mistakes (changes) in qira'ah does Sajdah sahwa become compulsory?

Answer:

1. By leaving out Surah Faatiha in the first or second or the first two rak'ats of a Fardh Salaat, or by

leaving it out in any rak'at of a waajib, sunnah or nafl Salaat.

2. By repeating Surah Faatiha or a major portion thereof in any of the above mentioned rak'ats.
3. By reciting a Surah before Surah Faatiha.
4. By leaving out a Surah in any rak'at in any Salaat (Fardh or waajib or sunnah or nafl) except the third and fourth rak'ats of a Fardh Salaat.

Question:

Does Sajdah sahwa become compulsory if one forgetfully leaves out ta'deel e arkaan?

Answer:

Sajdah sahwa becomes compulsory.

Question:

What is the ruling if one forgets the first sitting (qa'dah ula)?

Answer:

If a person forgetfully rises, then as long as he is close to sitting, he should sit and not make Sajdah sahwa. If he is close to standing, then he should leave out qa'dah

and stand. He should perform Sajdah sahwa in the end. The Salaat will be valid.

Question:

Which other things make Sajdah sahwa compulsory?

Answer:

1. By repeating ruku’, i.e. by performing it twice.
2. By performing Sajdah thrice.
3. By leaving out tashahhud in qa’dah ula or qa’dah akhirah.
4. To recite اللهم صل على محمد after tashahhud or to remain silent for as long as it takes to recite it in qa’dah ula.
5. By the Imaam reciting softly in a loud Salaat.
6. For the Imaam to recite loud in a silent Salaat.

All these actions make Sajdah sahwa compulsory on condition that they were done mistakenly.

Question:

What should a muqtadi do if he makes a mistake behind the Imaam?

Answer:

There is no Sajdah sahwa compulsory upon a muqtadi for his mistake.

Question:

What should a masbooq do if he makes a mistake in the rak'ats that he is completing?

Answer:

It is compulsory upon him to make Sajdah sahwa at the end of his Salaat.

Sajdah Tilaawah

Question:

What is Sajdah tilaawah?

Answer:

The meaning of tilaawah is to recite. There are a few places in the Qur'an whereupon if a person recites it or listens to it, then Sajdah becomes compulsory upon him. Such a Sajdah is called a Sajdah tilaawah.

Question:

How many places are there where one has to make Sajdah if one reads it or listens to it?

Answer:

There are **fourteen places** in the Qur'an that are also called fourteen sajdahs.

Question:

When and how should a person perform Sajdah tilaawah if he recites a verse of Sajdah out of Salaat?

Answer:

It is better that the Sajdah is performed at the time of reciting the verse of Sajdah. However, if it was not performed at that time, then there is no sin. It is undesirable (makrooh) to delay it.

The best method of performing the Sajdah while one is not in Salaat is that a person should stand and say Takbeer and perform a Sajdah, and then he should say Takbeer and stand up. The Sajdah is also valid if a person went down into Sajdah from the sitting position and came back up to the sitting position.

Question:

What are the conditions to perform Sajdah tilaawah?

Answer:

The same conditions that are necessary for Salaat are necessary for Sajdah tilaawah, i.e. the body; clothes and place should be pure. The satr should be covered. To face the Qiblah. To make the niyyah of Sajdah tilaawah.

Question:

Which things nullify Sajdah tilaawah?

Answer:

The same things that invalidate Salaat invalidate Sajdah tilaawah.

Question:

What is the ruling if a verse of Sajdah was recited twice or more?

Answer:

If one particular verse of Sajdah was recited or heard twice or more **in one sitting,** then only one Sajdah becomes compulsory.

Question:

What is the ruling if two verses of Sajdah were recited in one sitting or one verse was recited in two sittings?

Answer:

The amount of different verses that was recited in one sitting or the amount of sittings in which one verse was recited will determine the amount of sajdahs that are compulsory.

Question:

How is it for a person reciting the Qur'an to recite the verses before and after the verse of Sajdah and leaves out the verse of Sajdah?

Answer:

It is makrooh.

Question:

How is it for a person to recite the verse of Sajdah silently if he is in such a place where there are other people sitting?

Answer:

It is permissible. In fact, it is better that he recites it silently.

Salaat of the Sick

Question:

In which condition is it permissible for a sick person to sit and perform Salaat?

Answer:

When the sick person does not have the ability to stand at all or he experiences great difficulty in standing or there is fear of his sickness increasing or there is fear of falling if the person is dizzy or the person does have the ability to stand but he cannot perform ruku’ and Sajdah. In all these cases it is permissible to perform Salaat sitting.

If the above mentioned person does have the ability to perform the ruku’ and Sajdah, he should do so. If he cannot, then he should perform the ruku’ and Sajdah by making a sign. The sign for them is to lower the head. The sign for Sajdah is lower than that of ruku’.

Question:

If a person cannot stand properly but he can stand a little while, then what is the ruling?

Answer:

It is necessary for him to stand for that little while.

Question:

If a sick person does not have the strength to sit and perform Salaat, then what is the ruling?

Answer:

He should perform Salaat lying down. A person should lie on his back and place his feet in the direction of the Qiblah, they however, should not be stretched out towards the Qiblah. The knees should be lifted and a pillow or something else should be placed under the head in order to lift it. The person should lower his head for ruku' and Sajdah (by indication). This method is most virtuous. It is also permissible to lie on his right side placing his head north, or to lie on his left placing his head south and perform Salaat by indication. It is more virtuous to lie on the right from these two.

Question:

What is the ruling if the sick person does not have the strength to indicate with his head?

Answer:

If a person does not have the ability to indicate using his head, then he should delay his Salaat. Then, if he remains in this condition for more than one day and night, then it is not necessary upon him to perform qadha of the missed Salaats. However, if a person gains strength to perform Salaat by indication for a day or less, then it is necessary to perform the missed Salaats (that are five in number or less).

Salaat of the Musaafir (Traveller)

Question:

What is the distance that if a person intends to travel it, it will make him a musaafir?

Answer:

A musaafir in the light of Shari'ah is the person who intends to travel a walking distance of three days. The meaning of three days travel is not that a person walks for the duration of the entire day for three days. It means the walking distance from subh until zawaal. The walking speed is a moderate pace and the day is the shortest day.

Question:

What is meant by a moderate walking pace and how many miles is the journey of three days?

Answer:

The walking pace of a man is meant by moderate pace. The correct view is that a distance of three manzil is considered. However, for sake of ease, a distance of three manzil is taken as 48 miles.

Question:

What is the ruling if a person intends to travel the distance of the walking person by train, horse-wagon or car?

Answer:

This person is a musaafir no matter how quick it took to reach.

Question:

What is the difference in the Salaat of a musaafir?

Answer:

A musaafir performs two rak'ats instead of four for Zuhr, Asr and 'Isha. Fajr, Maghrib and Witr remains the same, no difference comes about in them.

Question:

What is the Salaat that is reduced from four rak'ats to two rak'ats called?

Answer:

It is called 'Qasr'.

Question:

From when should a musaafir start Qasr?

Answer:

A person should start performing Qasr when he leaves the built up area (boundary) of his locality or town.

Question:

Until when should a person make Qasr?

Answer:

As long as a person is on journey and **he does not intend to stay for fifteen days in a city,** village or town which he reaches (during his journey). Once a person makes the intention to stay for fifteen days in a particular place, then he should perform the full four rak'at Salaat immediately upon making the intention.

Question:

If a person intends to stay at a place for two or four days but his work is not completed in that time. He makes the intention to stay for another two to four days and still his work is not completed. He then made an intention to stay another two to four days. In this way, more than fifteen days passed. What is the ruling?

Answer:

As long as a person does not make the intention of staying fifteen days at a time, he should carry on performing Qasr Salaat. In this condition, even if more than fifteen days pass, then too, there is no problem.

Question:

What is the ruling if a musaafir completed four rak'ats?

Answer:

If he sat for qa'dah after two rak'ats, then the Salaat will be correct if he makes Sajdah sahwa at the end. However, it is a sin if a person does it on purpose. If it was done mistakenly, then there is no sin. In the above

mentioned case, two rak'ats will be Fardh and two will be nafl (optional).

However, if he did not sit in qa'dah after the second rak'ah, then the Fardh Salaat will not be valid. All four rak'ats will be optional and the Fardh will have to be repeated.

Question:

What is the ruling if a musaafir performs Salaat behind a muqeem?

Answer:

By following a muqeem Imaam, four rak'ats become Fardh upon the musaafir muqtadi.

Question:

What is the ruling if the Imaam is a musaafir and the muqtadi is a muqeem?

Answer:

The musaafir should complete his two rak'ats and make salaam. After salaam, he should tell the muqtadis that you should complete your Salaat because I am a musaafir. The muqtadis should stand without making salaam and should complete two rak'ats. However, in these two rak'ats, the muqtadi should not recite Surah

Faatiha and a Surah and even if he makes a mistake, he should not perform Sajdah sahwa.

Question:

Is Salaat permissible on a moving train and aeroplane?

Answer:

It is permissible to perform Salaat on a moving train or plane. If a person can stand and there is no fear of becoming dizzy or falling then it is necessary for him to stand. If he cannot stand, then he should sit. During the Salaat, if the person’s Qiblah direction changes due to the movement of the train or plane, then he should immediately change his direction back to facing the Qiblah otherwise his Salaat will not be valid.

Jumu’ah Salaat

Question:

Is Jumu’ah Fardh, waajib or sunnah?

Answer:

The Salaat of Jumu’ah is Fardh (obligatory). Emphasis upon it is more than the emphasis on Zuhr. There is no Zuhr on the day of Jumu’ah. Jumu’ah stands in its place.

Question:

Is Jumu'ah Fardh upon every Muslim?

Answer:

The Salaat of Jumu'ah is obligatory upon the free, mature, understanding, healthy and muqeem men. Jumu'ah is not obligatory for immature children, slaves, mad people, sick, blind, paralyzed and people that have such excuses, musaafirs and women.

Question:

If a musaafir or a blind person, or a paralyzed person, or women or sick people attend the Jumu'ah Salaat, then is their Salaat correct or not?

Answer:

It will be correct and the obligation of Zuhr falls off them.

Question:

What are the conditions for the Jumu'ah Salaat to be correct?

Answer:

There are a few conditions for Jumu’ah Salaat to be correct.

1. It must be in a city or a place similar to a city (a big town or locality). Similarly, there should be places around the city that cater for the needs of those living in the city, like the graveyard, places for grazing etc. These areas are included as part of the city. It is not correct to perform Jumu’ah Salaat in a small village.

2. It should be in the time of Zuhr.

3. There should be a khutbah (sermon) before the Salaat.

4. It should be performed with Jama’ah.

5. Idhn ‘Aam (General permission).

Once these five conditions are met, the Jumu’ah Salaat will be correct.

Question:

What is the masnun method of reciting the khutbah?

Answer:

Before the Salaat, the Imaam should sit on the mimbar (pulpit) and the muezzin should call out the Azaan in front of him. Once the Azaan has been completed, then the Imaam should face the congregation and deliver the

first khutbah. He should then sit down for a little while and then deliver the second khutbah. When the second khutbah is completed, the Imaam should descend from the mimbar and stand in front of the mihraab. The mu'azzin should call out the iqaamah, the musallies present should stand and then perform the Salaat with the Imaam.

Question:

At which place should the Azaan of the khutbah be called out?

Answer:

It should be called out in front of the muezzin. It does not matter if it is directly in front of the muezzin, or after one or two rows, or after all the rows, in the Masjid or out of the Masjid. All these places are permissible.

Question:

What is the ruling of reciting the khutbah in Urdu or reciting Urdu poetry in the khutbah?

Answer:

It is makrooh to deliver the khutbah in any language besides Arabic. However, the obligation of the khutbah will be fulfilled, but the reward will be less.

Question:

What actions are not permissible during the khutbah?

Answer:

1. To speak.
2. To begin a sunnah or optional Salaat.
3. To eat.
4. To drink.
5. To reply to the speech of someone.
6. To recite the Qur’an.

Every act that causes disturbance to listening to the khutbah is makrooh. All these actions are makrooh from the time the Imaam intends to move forward to deliver the khutbah.

Question:

What is the meaning of the condition that Jumu’ah has to be performed with Jama’ah?

Answer:

It is necessary for three people besides the Imaam to be present. If there are less than three people, the Salaat of Jumu’ah will not be correct.

Question:

What is the meaning of idhn ‘aam?

Answer:

The meaning of idhn ‘aam is permission. This implies that everyone has the permission to come and perform the Salaat. Jumu’ah is such a place where only a few special people are allowed to come and not everyone is allowed is not correct.

Question:

How many rak’ats of Fardh are there in Jumu’ah?

Answer:

It is two rak’ats. This is irrespective of whether the person joins from the beginning of the Salaat, from the first rak’at or even in the final qa’dah. (In all these cases,) two rak’ats will have to be completed.

Salaat of the ‘Idayn

Question:

What actions are sunnah and mustahab on the day of ‘iyd?

Answer:

1. To perform ghusl and use the miswaak.
2. To wear one's best clothing.
3. To apply perfume.
4. To eat dates or something sweet before proceeding for the 'Iyd ul Fitr Salaat.
5. To give one's sadaqatul fitr and then proceed for the Salaat.
6. To eat of the meat of one's sacrificial animal after returning from the Salaat of 'Iyd ul Adhaa.
7. To perform the 'Iyd Salaat in the 'Iyd Gaah.
8. To go walking.
9. To go using one route and return using another.
10. Not to perform any optional Salaat before the 'Iyd Salaat at home or at the 'Iyd Gaah.
11. Not to perform any nafl Salaat after the 'Iyd Salaat at the 'Iyd Gaah.

Question:

What is the ruling of reciting the Takbeer while proceeding for the 'iyd ul fitr Salaat?

Answer:

There is no problem with reciting the Takbeer softly while proceeding for the ‘iyd ul fitr Salaat and it is mustahab to recite the Takbeer loudly while proceeding for the ‘iyd ul adhaa Salaat.

Question:

Is the Salaat of ‘iyd waajib or sunnah?

Answer:

The Salaat of both ‘iyds are waajib. Those upon whom it is obligatory to perform Jumu’ah are obligated to perform the ‘iyd Salaat. The conditions that apply for Jumu’ah also apply for ‘iyd. However, the time for the salaat of the ‘iydayn comes to an end before zawaal and the khutbah of ‘iyd is not Fardh. It is also not delivered before the Salaat. It is sunnah to deliver it after the Salaat.

Question:

How many rak’ats are there in the Salaat of the ‘iydayn and what is the method of performing them?

Answer:

The Salaat of both ‘iyds are waajib. There is no Azaan and iqaamah for these two Salaats. First, one should make the niyyah that ‘I am performing the waajib Salaat of ‘iyd ul fitr or ‘iyd ul adhaa with six extra

takbeers behind the Imaam'. One should then say the Takbeer e tahreemah, fold the hands and recite the thanaa. Then lift the hands up to the ears, say the Takbeer, and leave them by the sides. Then lift the hands up to the ears for a second time, say Takbeer and leave them at the side. Then lift the hands up to the ears, say Takbeer and fold them.

The Imaam will then recite tasmiya, ta'awwudh, Surah Faatiha, a Surah and then go into ruku'. When one stands for the second rak'at, then the Imaam should first recite the qira'ah. Upon completion of the qira'ah, he should lift the hands up to the ears and say Takbeer and leave the hands at the side. Then the hands should be lifted up to the ears and Takbeer should be said for a second time. Then the hands should be lifted up to the ears and Takbeer should be said for the third time and the hands should be left at the sides. Then the Takbeer should be said for the fourth time without lifting the hands and then go into ruku'. The Salaat should then be completed as normal.

The Imaam should then stand and deliver the Khutbah and all the people should remain silent and listen. There are also two Khutbahs in 'iyd as in Jumu'ah. It is masnun to sit between the two Khutbahs.

Question:

What are the special rulings for 'iyd ul adhaa?

Answer:

The Takbeer should be recited audibly when proceeding for the Salaat. Nothing should be eaten before the Salaat. The takbeeraat e tashreeq are waajib.

Question:

What is the meaning of takbeeraat e tashreeq?

Answer:

During the days of tashreeq, the takbeers are recited after the Fardh Salaats. These are called takbeeraat e tashreeq.

Question:

Which are the days of tashreeq?

Answer:

The days of tashreeq are three. The eleventh, twelfth and thirteenth of Dhul Hijjah are the days of tashreeq.

Question:

From when until when is the takbeeraat e tashreeq waajib?

Answer:

The Day of ‘Arafah, the Day of Nahr and three days of tashreeq. The Takbeer is recited on these five days.

The ninth of Dhul Hijjah is called the Day of ‘Arafah, the tenth of Dhul Hijjah is called the Day of Nahr.

The Takbeer should be called out from after the Fajr Salaat on the ninth. It is waajib to recite it after every Fardh Salaat until the Asr of the thirteenth. The Takbeer should be called out loudly after making the salaam of the Fardh Salaat. However, women should not recite the Takbeer audibly. The muqtadis should say the Takbeer even if the Imaam forgets to say it.

Question:

What is the Takbeer e tashreek and how many times is it waajib to recite it?

Answer:

The Takbeer e tashreeq is as follows,

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد

It is compulsory to recite it once after every Fardh Salaat.

Janaazah Salaat

Question:

Is the Salaat for the deceased Fardh, waajib or sunnah?

Answer:

The Salaat for the deceased is Fardh e Kifaayah. If one or two people perform it, everyone will be relieved of the obligation. If no-one performed it then all will be sinful.

Question:

How many conditions are there for Janaazah Salaat?

Answer:

1. The deceased should be a Muslim.
2. The deceased should be pure.
3. The shroud of the deceased should be pure.
4. The satr (of the deceased) should be covered.
5. The deceased should be placed in front of those performing the Salaat.

These conditions apply to the deceased. As for those performing the Salaat, all the same conditions that apply for other Salaats, apply for Janaaza Salaat except for time.

Question:

What is the complete method of performing the Janaazah Salaat?

Answer:

First, the rows for Salaat should be formed. If there are many people, then it is better to form three, five or seven rows. When the rows are in order, then make the niyyah for Janaaza Salaat that ‘I am performing this Janaaza Salaat as du’a of forgiveness for the deceased behind the Imaam for the pleasure of Allaah.’ The Imaam should then say the Takbeer loudly and the muqtadis should say it softly. The hands should be lifted up to the ears (when the Takbeer is said) and then they should be folded below the navel. The Imaam and muqtadis should all say the thanaa’ silently. It is better to add وجل ثنائك after تعالى جدك . The Imaam should then say the Takbeer loudly and the muqtadis should say it softly without raising the hands. The durud that is recited in the final sitting of normal Salaat should then be recited softly by both the Imaam and the muqtadis. A third Takbeer should then be said like the second. If the deceased is a mature male or female, then the following du’a should be recited by the Imaam and the muqtadis,

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وانثانا اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان

O Allaah, forgive our living and our deceased, the present and the absent, the young and the old, the males and the females. O Allaah, whoever you give life to, let

him live upon Islaam and whoever who give death to, give him death upon Imaan.

If the deceased is an immature boy, then the following du’a should be recited,

اللهم اجعله لنا فرطا واجعله لنا أجرا وذخرا واجعله لنا شافعا ومشفعا

O Allaah, make him for us a source of salvation that goes forth, and make him for us a reward and treasure and make him for us an intercessor and one whose intercession is accepted.

If the deceased is an immature girl, then the same du’a should be recited, except for a difference in three places. Instead of واجعله , واجعلها should be said and instead of شافعا ومشفعا , شافعة ومشفعة should be said. These are only differences in wording, the meaning remains the same.

After this, the Imaam should say a fourth Takbeer loudly and the muqtadis should say it softly. Then the Imaam should loudly say the salaam to the right and left. The muqtadis should do so softly.

Question:

What should one do upon completion of the Janaazah Salaat?

Answer:

Upon completion of the Salaat of Janaazah, then Janaazah should be lifted and carried. If one desires to recite the Kalimah while carrying the Janaazah, he may do so in his heart. It is makrooh to do so verbally (with a sound). A person should concentrate on the first stage of the deceased, i.e. the grave and reckoning as well as the worthlessness of the world. A person should make du'a in the heart for the forgiveness and ease for the deceased. Upon reaching the graveyard, the deceased should be buried.

Fasting

Question:

What is fasting?

Answer:

Fasting is to leave out eating, drinking and fulfilling one's (sexual) desires from subh saadiq pre-dawn until sunset.

Fasting is also called sowm and siyaam. To break or open the fast is called iftaar.

Question:

How many types of fasting are there?

Answer:

1. Fardh mu’ayyan.
2. Fardh ghayr mu’ayyan.
3. Waajib mu’ayyan.
4. Waajib ghayr mu’ayyan.
5. Sunnah.
6. Nafl.
7. Makrooh.
8. Haraam.

Question:

Which fasts are Fardh Mu’ayyan (specified Fardh)?

Answer:

For one month of the year, i.e. Ramadhaan, the fasting is Fardh mu’ayyan.

Question:

Which fasts are Fardh Ghayr Mu’ayyan (unspecified Fardh)?

Answer:

If for some reason, or without a reason, the Ramadhaan fasts were left out, then the qadha of those fasts are Fardh ghayr mu'ayyan.

Question:

Which fasts are waajib mu'ayyan?

Answer:

The fasts of nadhr mu'ayyan. Nadhr mu'ayyan is when a person vows to fast on a specific day or specific date. By vowing to fast on a specific day or date, it becomes compulsory to fast. For example, someone vowed that if he passes an examination, then he will fast on the first of Rajab for the pleasure of Allaah.

Question:

Which fasts are waajib ghayr mu'ayyan?

Answer:

The kaffaarah fasts and nadhr ghayr mu'ayyan. For example, someone vowed that if he gets the first position, then he will fast three fasts for Allaah.

Question:

Which fasts are sunnah?

Answer:

There are no sunnah mu'akkadah fasts. However, those fasts that are proven that Rasulullaah ρ kept them or he gave encouragement to keep them are sunnah. For example,

1. The two fasts of aashurah, i.e. the ninth and tenth of Muharram.[2]
2. The day of 'arafah (the ninth of Dhul Hijjah).
3. Ayyaam e Beedh, i.e. the thirteenth, fourteenth and fifteenth of every month.

Question:

Which fasts are mustahab?

Answer:

All fasts besides the Fardh, waajib and sunnah are mustahab. However, some fasts are such that they accrue greater reward. For example,

1. The six fasts of Shawwaal.
2. The fast of the fifteenth of Sha'baan.
3. The fast on Friday.
4. To fast on Monday.

---

[2] Aashura refers to the tenth of Muharram

5. To fast on Thursday.

Question:

Which fasts are makrooh?

Answer:

1. To fast only on a Saturday.
2. To fast on the day of aashurah (the tenth).
3. Fasting for the days of nauroz.
4. A woman to fast nafl fasts without the permission of her husband.

Question:

Which fasts are haraam?

Answer:

There are five fasts that are haraam in the year. ‘Iyd ul Fitr and ‘Iyd ul Adhaa, and the three fasts of Ayyaam e Tashreeq. Ayaam e Tashreeq is the eleventh, twelfth and thirteenth of Dhul Hijjah.

Fast of Ramadhaan

Question:

What is the virtue of the fasts of Ramadhaan?

Answer:

There is great reward for fasting in Ramadhaan. Many virtues have been narrated in the Ahadith. For example, Rasulullaah ρ said that whoever fasts the month of Ramadhaan solely for the pleasure of Allaah will have all his past sins forgiven.

In another hadith Rasulullaah ρ said that the odour that comes from the mouth of a fasting person is better than musk in the eyes of Allaah.

A third hadith mentions that fasting is especially for Me and I will reward it personally. Similarly, many other virtues have been mentioned in the hadith.

Question:

Upon which people are the fasts of Ramadhaan Fardh?

Answer:

It is Fardh upon every Muslim male and female who is mature and of a sound mind. The one who rejects it being obligatory is a kaafir and the one who leaves it out without any excuse is a sinner and faasiq.

Even though it is not obligatory for an immature boy to fast and perform Salaat, they should be told to fast and perform Salaat before becoming mature so that they form the habit already.

It is mentioned in a hadith that command a child to perform Salaat when he reaches the age of seven and when he reaches ten, then (if there is a need) then they should be beaten for Salaat. Similarly, if they have the strength to fast, then they should be made to keep the amount that they have the ability to keep.

Question:

What are the excuses that will make it permissible not to fast?

Answer:

1. It is permissible for a person on journey, i.e. a musaafir not too fast. However, if there is no difficulty in the journey, then it is more virtuous to fast.

2. Sickness, i.e. such a sickness that incapacitates a person from fasting or there is fear of the sickness increasing.

3. To be very old.

4. Pregnancy. When one feels sure that harm would be caused to the woman or the unborn child by fasting.

5. Breastfeeding. When harm would be caused to the mother or child by fasting.

6. When there is fear of such hunger and thirst that could cause death.

7. It is not permissible for a woman who is experiencing her monthly menstruation or post birth bleeding too fast.

Sighting the Moon and testifying to it

Question:

What is the ruling of sighting the moon for Ramadhaan?

Answer:

It is waajib (compulsory) to make an effort to look and search for the crescent on the 29th Sha'baan for Ramadhaan. It is mustahab to look for the moon on the 29th Rajab for the moon of Sha'baan so that the 29 days of Sha'baan can be calculated accurately. If the moon of Ramadhaan is sighted on the 29th of Sha'baan, then fast the following morning. If the moon was not sighted and the horizon was clear, then do not fast the next day. If the horizon was cloudy or dusty, then do not eat or drink until ten or eleven 'o clock the next day. If reliable reports of the sighting of the moon have come until that time, then make the niyyah of fasting. If no reliable reports come, then eat and drink. However, it is makrooh to make the intention on the 29th of Sha'baan 'if the moon was not sighted that if the moon is sighted, it is a Ramadhaan fast, otherwise it is a nafl fast.'

Question:

What is acceptable testimony for the moon of Ramadhaan?

Answer:

If the horizon is not clear due to clouds or dust, then the testimony of one religious, abstinent and truthful person, male or female, free or slave is accepted. Similarly, the testimony of a person who outwardly seems pious and his being a faasiq is not apparent is also accepted.

Question:

What is acceptable testimony for the moon of ‘iyd?

Answer:

If the horizon is not clear, then the testimony of two reliable, truthful males or one male and two females is necessary.

Question:

If the sky is clear, then the testimony of how many people is acceptable?

Answer:

If the horizon is clear, then for the Ramadhaan and ‘Iyd moons, the testimony of many people is necessary, so many people that one can have conviction that all of them cannot lie or fabricate the news. One should be satisfied that the moon has been sighted upon their testimony.

Question:

If news is heard of the sighting of the moon in a far off city, then is it acceptable or not?

Answer:

The news is acceptable; it does not matter from how far off it comes. For example, the people of Burma did not see the moon and someone in Mumbai saw it and gave testimony of witnessing it, then it is necessary for him to keep the qadha of a fast. The condition is that the news should be of such a nature that is acceptable in Shari’ah. The news received by telegram is not accepted.

Question:

If a person saw the moon of Ramadhaan and his testimony was not accepted and someone else did not

see the moon and did not fast, then is fasting obligatory upon him or not?

Answer:

Yes. It is compulsory upon him to fast. If thirty fasts are completed according to his calculation, and the moon for ‘iyd is not sighted, then this person should fast the 31st fast along with everyone else.

Niyyah

Question:

Is it necessary to make the niyyah for fasting?

Answer:

Yes. It is a condition that niyyah for fasting should be made. If a person coincidentally stayed away from food, drink and intercourse from subh-sadiq to sunset, then this will not be a fast.

Question:

When is it necessary to make the niyyah?

Answer:

It is permissible to make the intention of the fasts of Ramadhaan, nadhr e mu’ayyan, sunnah and nafl from the night as well as just before midday. The day meant

here is the Shar’i day. It begins from subh saadiq to sunset. For example, if subh saadiq is at four ‘o clock and sunset is at six ‘o clock, then the Shar’i day is fourteen hours and half the day is eleven ‘o clock. It is necessary to make the niyyah before eleven ‘o clock.

It is necessary to make the niyyah for the qadha of Ramadhaan, kaffaarah and nadhr ghayr mu’ayyan before subh saadiq.

Question:

How should one make the niyyah?

Answer:

For the fasts of Ramadhaan, nadhr mu’ayyan, sunnah and nafl it should be specified, or the person should make the niyyah that I am fasting, or niyyah for a nafl fast can be made. In all these cases (of niyyah), the fasts of Ramadhaan during Ramadhaan, the fasts of nadhr e mu’ayyan on the specified day and other sunnah and nafl fasts will be valid. It is however necessary to intend and specify the fast being kept in the case of nadhr ghayr mu’ayyan, kaffaarah and qadha of Ramadhaan.

Question:

Is it necessary to make the niyyah verbally or not?

Answer:

Niyyah refers to intend and plan. It is sufficient to make the niyyah in the heart. It is better if it is said verbally and there is no harm if it is not said verbally.

Mustahabs of Fasting

Question:

What are the mustahabs of fasting?

Answer:

1. To partake of sehri.
2. To form the niyyah from the night.
3. To eat of sehri until the last time on condition one completes before subh saadiq.
4. To hasten with iftaar. This is when there is no doubt about the setting of the sun.
5. To stay away from backbiting, lying, swearing and other evil talk.
6. To break the fast with fresh or dry dates. If these are not available, then one should do so with water.

Question:

What is sehri and what is its time?

Answer:

Sehri is the meal at the end of the night, before subh saadiq. The time for it is just before subh saadiq at the end of the night. It is sunnah to partake of sehri and there is a lot of reward for it. If one is not hungry, then to a few morsels should be eaten.

Makrooh Acts during fasting

Question:

What are the makrooh acts during fasting?

Answer:

1. To chew gum or to place anything in the mouth.
2. To taste anything. However, it is permissible for a women that has a harsh temperament and ill-mannered husband to taste the salt in the gravy using the tip of her tongue.
3. To spread the legs very wide at the time of istinjaa (cleaning in the toilet) and to be very thorough in rinsing the mouth and placing water in the nostrils.
4. To collect a lot of saliva and then swallow it.
5. To backbite, lie and swear.

6. To make one’s uneasiness and worry apparent.
7. To delay ghusl until after subh saadiq if one has to do so.
8. To chew charcoal for cleansing the teeth or to rub powder for this purpose.

Question:

What are the things that do not make fasting makrooh?

Answer:

1. To apply surmah (alimony).
2. To apply oil on the body or head.
3. To bath in order to cool down.
4. To make miswaak, even though it may be with a fresh root or wet stalk.
5. To apply or smell perfume.
6. To eat or drink something forgetfully.
7. To vomit unintentionally.
8. To swallow one’s spit.
9. For a fly or smoke to go down the throat unintentionally.

The fast does not break on account of all these things, nor does it become makrooh.

Things that nullify the Fast

Question:

What is the meaning of mufsidaat (nullifiers)?

Answer:

Mufsidaat are those things on account of which the fast breaks. There are two types of mufsidaat:

1. Those which make qadha compulsory
2. Those that make both qadha and kaffaarah compulsory

Question:

What are the mufsidaat that make only qadha compulsory?

Answer:

1. Someone forcefully put something in the mouth of a fasting person and it went down the person's throat.
2. A person who knew that he is fasting, but water went down his throat while making wudhu.
3. Vomit came up and the person put it back down the throat on purpose.

4. A person vomited a mouthful on purpose.

5. A person swallowed a pebble, or a piece of stone, or a seed, or sand, or a piece of paper on purpose.

6. A person took out a piece of food that was stuck in between the teeth and swallowed it. This will be the case if the piece of food was equal to or more than the size of a chick pea. If the person took the piece out of his mouth and then swallowed it, the fast will break irrespective of how big or small the particle is.

7. To put oil in the ears.

8. To use snuff.

9. To swallow blood that came from the gums, when the blood was more in relation to the saliva.

10. A person forgetfully ate. Thinking that his fast broke, he ate and drank on purpose.

11. A person thought that subh saadiq has not yet come in thus he therefore ate sehri. He then came to know that subh saadiq had already come in.

12. A person broke a fast other than that of Ramadhaan on purpose.

13. Due to clouds or dust, a person thought that the sun has set. He broke his fast whereas the sun did not set as yet.

In all the above mentioned cases, qadha of only the fast that was broken will have to be kept.

Question:

In which conditions does qadha and kaffaarah both become compulsory?

Answer:

A person was fasting during Ramadhaan, and,

1. He purposefully consumed something that is taken as food, medicine or for enjoyment.

2. To have intercourse on purpose.

3. To have cupping done or to apply surma. A person then thinks that his fast is broken so one eats and drinks on purpose.

In these cases, qadha and kaffaarah both become compulsory.

Question:

Is it permissible for a person whose fast of Ramadhaan has been nullified to eat and drink?

Answer:

It is not permissible. A person should stay away from food and drink until evening. Similarly, if a musaafir

returns home, or an immature child reaches puberty, or the blood flow of a woman experiencing menstruation or post-birth bleeding stops, or a mad person becomes sane. In all these cases, it is compulsory for them to stay away from food and drink until the evening.

Question:

Does kaffaarah become compulsory for breaking any fast besides the fast of Ramadhaan?

Answer:

Kaffaarah only becomes compulsory for breaking the compulsory fast of Ramadhaan. Kaffaarah does not become obligatory by breaking the fast of any other month besides Ramadhaan, it does not matter whether it is the qadha of a Ramadhaan fast.

Qadha of the Fast

Question:

In which cases does it become compulsory to make qadha of a fast?

Answer:

1. A person did not keep an obligatory or waajib mu'ayaan fast without a valid excuse.

2. A number of fasts were missed due to a valid excuse.

3. A person kept fast but broke it for some valid reason or it broke, then it becomes obligatory to fast the qadha of these fasts.

Question:

When should a person keep the qadha?

Answer:

Once a person gets time to do so. The quicker it is kept, the better. It is incorrect to unnecessarily delay.

Question:

Is it necessary to keep the qadha fasts consecutively or not?

Answer:

They can be kept continuously or with a break in between, both ways are permissible.

Question:

What should a person do if he has not kept the qadha fasts of one Ramadhaan and the next Ramadhaan has come?

Answer:

First, the qadha of this Ramadhaan should be kept. Then after Ramadhaan, the previous fasts' qadha should be kept.

Question:

What is the ruling for breaking a nafl fast?

Answer:

It is compulsory to keep qadha of it because a nafl Salaat or nafl fast becomes compulsory once it is started.

Question:

If a person does not have the ability to keep the qadha fasts, then what should he do?

Answer:

If a person has become so old that he cannot keep the fast and he does not have hope of regaining the strength to do so, or he becomes so sick that he has no hope of recovery, then it is permissible to give fidya for those fasts.

Question:

What is the fidya of the fasts?

Answer:

The fidyah for fasts is 3,2658 kg of barley or its cash equivalent. A person can also give the same value of another grain like rice, Indian millet, maize etc.

The fidyah for every Fardh (obligatory Salaat) is the same. However, it is obligatory to perform Salaat by making signs as long as one has the ability to make signs and perform the Salaat. If a person does not have the ability to make signs and he passes away in this condition or the time of six Salaats pass while he is in this condition, then Salaat does not remain Fardh.

The fidyah for Salaat in this case is only that the Salaats that he had the ability to perform by signs became qadha and he passed away without performing them, then fidyah for these Salaats will have to be given.

Question:

A person had to keep a few qadha fasts and passed away. Is it permissible for another person to keep the fasts on his behalf?

Answer:

No. the responsibility of these fasts will not fall off the deceased. It will be permissible for the heirs to give fidyah.

Kaffaarah

Question:

What is the kaffaarah for breaking a fast?

Answer:

Kaffaarah is to free a slave. However, in our countries there is no slavery. So, there are only two forms of giving kaffaarah.

One is that a person has to continuously fast for two months.

The second is that if a person does not have the strength to fast for two months consecutively, he should feed sixty poor people two full meals a day, or he should give each poor person 3,2658 kg of barley or its cash equivalent or its value in another form of grain like rice, Indian millet, maize etc.

Question:

Is it permissible to give the grain of due to sixty people to one person, e.g. 2 mann 25 ser (195, 948 kg)?

Answer:

It is permissible to give to a single poor person the grain of each day (3,2658 kg) or to feed him twice for sixty days. However, if he gave more than a day’s grain to the poor person then one day will be correct and the extra amount will not be calculated to be as part of the kaffaarah.

Question:

Is it permissible to give one poor person less than one and three quarter ser (3, 2658 kg)?

Answer:

No. in fact, it is not permissible to give a poor person less than 3, 2658 kg of grain or more than 3, 2658 kg per day.

Question:

What is the ruling if a person broke more than one fast of a Ramadhaan?

Answer:

Only one kaffaarah is compulsory.

I’tikaaf

Question:

What is I’tikaaf?

Answer:

I’tikaaf is to remain in the house of Allaah (the Masjid) taking it to be worship, and making an intention for worship. This should be done in such a Masjid wherein Salaat with Jama’ah is performed.

Question:

Why is staying in the Masjid classified as worship?

Answer:

When a person stays in the Masjid with the objective of gaining the pleasure of Allaah, leaving out all his activities, movement and work, then it’s being a form of worship is quite apparent.

Question:

Where should a woman perform I’tikaaf?

Answer:

A woman should stay in the part of her house where she performs her Salaat with the intention of I’tikaaf. She should not go to other parts of the house for any work besides to relieve herself. If there is no specified place of Salaat in her home, then she should specify a place and then make I’tikaaf there.

Question:

Explain a few benefits of I’tikaaf.

Answer:

The following are the benefits of I'tikaaf:

1. It is as though the person performing I'tikaaf has given over his body and time for the worship of Allaah I.

2. Such a person is protected from worldly arguments and many sins.

3. A person in I'tikaaf earns the reward of Salaat continuously because the purpose of I'tikaaf is that the mu'takif (person performing I'tikaaf) always remains waiting and in anticipation of Salaat.

4. In the condition of I'tikaaf, the mu'takif becomes like the angels because they always remain engaged in the worship of Allaah, in Tasbeeh and in glorifying Allaah.

5. Due to the fact that the Masjid is the house of Allaah, a mu'takif in I'tikaaf is the neighbor of Allaah, in fact, he is the guest of Allaah.

Question:

How many types of I'tikaaf are there?

Answer:

There are three types:

1. Waajib (compulsory)

2. Sunnah mu’akkadah

3. Mustahab

Question:

Which I’tikaaf is compulsory?

Answer:

I’tikaaf of nadhr is waajib. For example, a person made a vow that a will perform I’tikaaf for three days for Allaah or he said that if a particular work of mine’s is fulfilled, then I will perform two days of I’tikaaf for Allaah.

Question:

Which I’tikaaf is sunnah mu’akkadah?

Answer:

The I’tikaaf of the asharah akheerah (the last ten days) of Ramadhaan is sunnah mu’akkadah. It begins at sunset on the twentieth and is completed when the moon for ‘iyd is sighted. The I’tikaaf will be complete whether the moon was sighted on the twenty ninth or the thirtieth. This I’tikaaf is sunnah mu’akkadah alal kifaayah, i.e. if a few people do it, then everyone else is relieved of the responsibility.

Question:

Which I’tikaaf is mustahab?

Answer:

Every I’tikaaf besides the waajib and sunnah mu’akkadah ones is mustahab. It is permissible to perform I’tikaaf throughout the year.

Question:

What are the conditions for I’tikaaf to be correct?

Answer:

1. To be a Muslim
2. To be pure from Hadath Akbar
3. To be pure from Haydh and Nifaas
4. To be of a sound mind
5. To make the niyyah
6. To perform I’tikaaf in the Masjid wherein the Salaat is performed with Jama’ah.

These conditions apply for every type of I’tikaaf. To fast is conditional in waajib I’tikaaf.

Mustahabs of I’tikaaf

Question:

What things are mustahab during I’tikaaf?

Answer:

1. To speak good and pious things.
2. To recite the Qur’an.
3. To continuously recite durud.
4. To study and teach religious knowledge.
5. To advice and lecture.
6. To perform I’tikaaf in a Jaami’ Masjid.

Times of I’tikaaf

Question:

What is the minimum valid time for I’tikaaf?

Answer:

Due to the fact that fasting is conditional in waajib I’tikaaf, the minimum time for waajib I’tikaaf is one day. It is not correct to perform I’tikaaf for two or four hours or for just a night.

The time for sunnah mu’akkadah I’tikaaf is the last ten days of Ramadhaan. There is no specific time for nafl

I’tikaaf, i.e. a person can perform nafl I’tikaaf for even five minutes. A person will attain a lot of reward if he makes the niyyah for I’tikaaf everyday upon entering the Masjid.

Permissible acts during I’tikaaf

Question:

On what premises can a mu’takif come out of the Masjid?

Answer:

1. To answer the call of nature
2. To perform an obligatory ghusl
3. For Jumu’ah Salaat. He can come out at the time of zawaal or the time that it will take for him to go to the Jaami’ Masjid and perform four rak’ats of sunnah Salaat before the Khutbah.
4. To go out of the Masjid to call out the Azaan if the place for calling out the Azaan is out of the Masjid.

Question:

How far can a person go to relieve himself?

Answer:

A person can go to his house. It does not matter how far it is. However, if he has two houses and one is closer to the place of I'tikaaf and the other one is further away, then it is necessary for him to go and relieve himself at the closer one.

Question:

Is it permissible for a mu'takif to leave the Masjid for Janaaza Salaat?

Answer:

If he made the niyyah to go for the Janaazah Salaat at the same time as when he made the niyyah for the I'tikaaf, then it will be permissible, otherwise not.

Question:

What else is permissible during I'tikaaf?

Answer:

To eat, drink, sleep, and purchase an item of necessity as long as the item is not brought into the Masjid at the time of the transaction and to perform nikaah.

Makrooh acts of I'tikaaf and things that nullify the I'tikaaf

Question:

What things are makrooh in I’tikaaf?

Answer:

1. To remain totally silent and to understand it to be worship
2. To bring goods into the Masjid and buy and sell
3. To fight and argue or to use vulgar language.

Question:

Which things nullify the I’tikaaf?

Answer:

1. To leave the Masjid without an excuse, willfully or mistakenly.
2. To come out of the Masjid for some need and to stay outside longer than necessary, e.g. a person left to relieve himself. After relieving himself, he stayed at home a little while longer.
3. To come out of the Masjid on account of sickness or fear.

In all these cases, the I’tikaaf is nullified.

Question:

If the I'tikaaf is nullified, then is qadha for it compulsory or not?

Answer:

The qadha of waajib I'tikaaf is waajib. The qadha of sunnah and nafl I'tikaaf is not waajib.

Vows

Question:

What are the ruling regarding taking vows?

Answer:

It is permissible. It becomes waajib (compulsory) to fulfill it once it is made.

Question:

Is it compulsory to fulfill every vow?

Answer:

It is waajib to fulfill every vow that is not against the Shari'ah and all its conditions are found. It is not

permissible to fulfill any vow that entails doing something against the Shari'ah.

Question:

What are the conditions that will ensure that the vow is correct?

Answer:

1. The vow should be something that entails worship, e.g. If a particular work of mine's gets completed, I will perform two rak'ats of Salaat for Allaah, or I will keep fast or I will feed a number of poor persons or I will give a thousand rands in sadaqah.

2. The thing that is vowed should be within one's capacity to carry out; otherwise the vow will not be correct. For example, 'If a work of mine gets completed, I will give the wealth of someone's business in charity.' This vow is not correct because the person does not the other person's business and it is not within his capacity to do so. There are conditions that you will study in the major books.

Question:

What is the ruling regarding making a vow in the name of a mentor or pious person?

Answer:

It is haraam to make a vow in the name of anyone besides Allaah because a vow is a type of worship and no one but Allaah is deserving of worship.

Zakaah

Question:

What is zakaah?

Answer:

Zakaah is that portion of wealth that is given to the poor, making them the owner of it. This is done according to the command of Allaah. Understand it like this, fasting and Salaat are bodily worships and zakaah is a monetary worship.

Question:

Is zakaah obligatory or compulsory?

Answer:

It is obligatory to give zakaah. Its obligation is proven from the Qur'an and Hadith. The person who denies zakaah being obligatory is a kaafir.

Question:

How many conditions are there for zakaah to become obligatory?

Answer:

1. A person has to be a Muslim.
2. A person has to be free.
3. A person has to be of a sound mind.
4. A person has to be mature.
5. A person has to be the owner of nisaab.
6. The nisaab has to be over and above one's basic necessities and debts.
7. After becoming the owner of nisaab, the wealth has to be in one's possession for one year.

Therefore, there is no zakaah in the wealth of a kaafir, a slave, a mad person and an immature person.

Similarly, if a person has less than the nisaab amount or he has wealth equal to nisaab but he is also in debt or he did not have the wealth for one year, then zakaah is not obligatory in these conditions.

Wealth and the Nisaab of Zakaah

Question:

On which types of wealth is zakaah obligatory?

Answer:

Silver, gold and all merchandise of trade.

Question:

Are the coins like ashrafis meant by gold and silver or something else is meant as well?

Answer:

Zakaah is obligatory on all gold and silver items like coins, currency, jewellery, utensils, brocade, moulds, etc.

Question:

Is zakaah obligatory on precious stones or not?

Answer:

If the precious stones are for trade, then zakaah on them is obligatory. If they are not for trade, then zakaah is not obligatory on them – no matter how expensive they are. Similarly, if someone has copper utensils whose value is more than that of nisaab or he has a house or shop that has more value than nisaab and he collects rental from it or he has other goods besides silver and gold, but all these items are not for trade, then zakaah is not obligatory for them.

Question:

What are the ruling regarding (governmental) notes that are equivalent to the value of nisaab?

Answer:

Zakaah is obligatory upon them.

Question:

A person has some gold and some silver in his possession. None of them complete the nisaab amount. Is zakaah obligatory upon him or not?

Answer:

In this case, the person will have to assess the value of the **gold (if it totals 87, 48 g) or silver (if it totals 612, 36 g).** If the silver or gold equals the above amounts, then zakaah will have to be given. If the nisaab of both is not reached, then zakaah is not obligatory for them.

Question:

If a person has 3 or 4 tola of silver (40 g) and its value equals or exceeds the nisaab amount but he does not have any item of silver, is zakaah obligatory on him on him or not?

Answer:

Zakaah is not obligatory on this person.

Question:

What is meant by trading stock or merchandise (Maal e Tijaarat)?

Answer:

That wealth which is for sale and for earning profit is ‘Maal e Tijaarat”. It does not matter what type of wealth it is, like grain, clothing, linen, shoes, carpeting etc.

Question:

What is nisaab?

Answer:

The Shari’ah has stipulated various amounts for those types of wealth upon which zakaah are obligatory. When this amount is in possession of someone, then zakaah will become obligatory. This specific amount is called nisaab.

Question:

What is the nisaab for silver?

Answer:

The nisaab for silver is 52, 5 tolas – equal to 612, 36 g.

Question:

What is the zakaah amount due on 54 tola 2 maasha of silver?

Answer:

One fortieth is obligatory to give in zakaah. So, the zakaah of 54 tola 2 maasha is 1 tola 4 maasha 2 rati.

Question:

What is the nisaab for gold?

Answer:

The nisaab for gold is 7 tola 8 maasha. The zakaah amount is 2 maasha 2 ½ rati.

Question:

What is the nisaab for trading stock?

Answer:

The trading stock value will have to be calculated in relation to silver and gold. If it reaches the nisaab of gold or silver, then zakaah will have to be given accordingly.

Fulfilling Zakaah

Question:

What is the correct method of fulfilling zakaah?

Answer:

The obligatory amount of zakaah must be given to a deserving person, making him the owner of it. This must be done for Allaah. It is not permissible to give zakaah as wages or in lieu of service. It will be permissible to buy something and distribute it among the poor with zakaah wealth.

Question:

When must one pay his zakaah?

Answer:

Once a lunar year passes over wealth that exceeds nisaab, one should give the zakaah. It is not good to delay.

Question:

Is it permissible for a person to pay his zakaah before the passing of a year?

Answer:

It is permissible to give the zakaah before a year passes over the wealth that equals nisaab which is in the possession of someone.

Question:

Is it necessary to make the niyyah when giving out one's zakaah as well?

Answer:

Yes. It is necessary to make the niyyah at the time of giving the zakaah or at least when taking out the wealth due for zakaah that 'I am giving this wealth in zakaah' or 'I am separating this wealth for zakaah.' If a person gave some money without thought and thereafter calculated it as part of his zakaah, it is not valid as zakaah.

Question:

Is it necessary to inform the recipient of zakaah that this wealth is that of zakaah?

Answer:

It is not necessary. In fact, if one gives it as a gift or to children as an ‘iyd present, then too, the zakaah will be valid.

Question:

What is the ruling if the year has passed and the person has not yet given his zakaah and all his wealth was destroyed?

Answer:

The obligation of zakaah also falls off.

Question:

What is the ruling if a person gave all his wealth in the path of Allaah I after the year has passed?

Answer:

His zakaah is also forgiven.

Question:

What is the ruling if a little amount of wealth was destroyed or a little amount was given in charity after the year has passed?

Answer:

The amount that has been destroyed or that which was given in charity will not be included in the zakaah calculation. Zakaah will be due on everything else.

Question:

If the zakaah on silver is given from silver, then must it be given according to weight or according to value?

Answer:

It should be given according to weight. For example, a person has one hundred silver coins of 1 troy ounce each. After a year, he has to give 2,5 troy ounces in zakaah. He can either give silver weighing 2,5 troy ounces or its value in currency.

However, if the value of the currency (as a metal) is more than that of the silver and he gives the zakaah as such, the zakaah will not be done.

Question:

The zakaah on silver became obligatory, so can anything else be given in zakaah or not?

Answer:

Yes. Something else like clothing, grain etc. can be given in zakaah to the value of whatever silver is obligatory to be given.

Recipients of Zakaah

Question:

What is the meaning of Masaarif e zakaah (recipients of zakaah)?

Answer:

The person to whom we are permitted to give zakaah to is called a masraf. Masaarif is the plural of masraf. Masaarif e zakaah refer to those whom we are permitted to give zakaah to.

Question:

How many and who are the recipients of zakaah?

Answer:

In our time, these are the masaarif e zakaah:

1. A faqeer. One who has a few possessions, but they do not total the value of nisaab.

2. Miskeen. One who has nothing at all.

3. A person in debt. He has wealth but once fulfilling all his debts, he does not have wealth equal to nisaab.

4. A musaafir who has become needy during travel. It is permissible to give him zakaah according to his needs.

Question:

Is it permissible to give zakaah to the Islaamic Madaaris?

Answer:

Yes. It is permissible to give zakaah to students of Deen. There is also no problem if it is given to the principal of such an institute with the instruction to spend that wealth on the students.

Question:

Which persons cannot be given zakaah?

Answer:

It is not permissible to give zakaah to the following people:

1. Wealthy persons, i.e. Such a person upon whom zakaah is obligatory or he has wealth equal to nisaab and it is more than his basic necessities. For

example, a person has a utensil of copper that is more than his basic necessities and its value is equal to nisaab. It is not permissible for him to accept zakaah even though it is not obligatory upon him to pay zakaah.

2. A Sayyid and the Banu Hashim. The progeny of Hadhrat Haarith bin Abdul Muttalib, Hadhrat Ja’far, Hadhrat ‘Aqeel, Hadhrat ‘Abbas and Hadhrat ‘Ali ψ.
3. One’s parents, paternal grandparents, maternal grandparents and those above them in the lineage.
4. One’s children, maternal and paternal grandchildren and those below them in lineage.
5. A husband cannot give his wife zakaah, nor can a wife give zakaah to her husband.
6. A kaafir.
7. The non-baligh (mature) children of a wealthy person.

It is not permissible to give zakaah to the above mentioned people.

Question:

In which works can the wealth of zakaah be spent?

Answer:

In those things which the recipient is not made the owner of it, e.g. the shroud of a deceased person or to pay the debts of the deceased or to build a Masjid or to purchase carpets, jugs etc. for the Masjid.

Question:

A person has a house valued at a thousand or two thousand rupees or he earns rental from it. He does not have any wealth besides this. Is it permissible to give him zakaah or not?

Answer:

It is permissible because this house is part of his basic necessities. However, if a person has wealth over and above his basic necessities and it equals the value of nisaab, then it is not permissible for him to accept zakaah.

Question:

A person gave his zakaah thinking the recipient to be worthy. Afterwards, he came to know that this person was a Sayyid, or wealthy, or it was his father or mother or children. Is his zakaah valid?

Answer:

His zakaah is done. It is not obligatory for him to give the zakaah again.

Question:

To which people is it most virtuous to give zakaah to?

Answer:

First, one’s relatives like brother, sister, children of one’s brother, children of a sister, paternal uncle, paternal aunt, maternal aunt, maternal uncle, mother-in-law, father-in-law, son-in-law etc. who are needy and are worthy. There is great reward in this. After them comes one’s neighbours and fellow city people who are most in need. Then come those by means of which Deen will benefit, like students of Deen etc.

Sadaqatul Fitr

Question:

What is sadaqatul fitr?

Answer:

The meaning of fitr is to open the fast or not to fast. Allaah I has stipulated a form of sadaqah upon His bondsmen that has to be given at the end of Ramadhaan out of happiness for opening the fast and out of gratitude. This is called sadaqatul fitr. The ‘iyd after

Ramadhaan is called ‘iyd ul fitr due to displaying happiness for opening the fast.

Question:

Upon whom is sadaqatul fitr compulsory?

Answer:

Every free Muslim who possesses wealth equal to nisaab.

Question:

In order for sadaqatul fitr to become compulsory, does the same nisaab that was explained above for zakaat apply here as well?

Answer:

The nisaab of zakaah and the nisaab of sadaqatul fitr is the same, e.g. 19, 6875 troy ounces of silver or its cash value. However, the difference between the nisaab of zakaah and sadaqatul fitr is that for zakaah, it is necessary to possess gold, silver or trading stock. The presence of these three is not necessary for sadaqatul fitr. Every type of wealth will be included in calculating it. Also, it should be such wealth that is over and above one’s basic necessities and it should be free of debt.

So, if a person has clothing in his possession that is over and above his basic needs or it is more than his daily wear or he has copper, brass or china utensils or a

house wherein no-one is living or any other goods, and these things are over and above his basic needs and their value is equal or more than nisaab, then zakaah is not obligatory upon this person, but sadaqatul fitr is obligatory. It is not conditional to have the wealth for a year in sadaqatul fitr. It becomes compulsory to give the sadaqatul fitr the day that the person becomes the owner of the wealth.

Question:

From whom is it compulsory to give the sadaqatul fitr?

Answer:

It is compulsory for every person that possesses nisaab to give sadaqatul fitr on behalf of himself and his immature children. However, if the immature children have wealth of their own, then it should be given from their wealth.

Question:

It is famous that sadaqatul fitr is not compulsory on the one who did not fast. Is this correct?

Answer:

This is incorrect. It is compulsory upon every person that has nisaab, whether he fasted or not.

Question:

What is the time when sadaqatul fitr becomes compulsory?

Answer:

This sadaqah become compulsory at subh saadiq on the day of ‘iyd. Therefore, sadaqatul fitr is not given on behalf of a deceased person who passed away before sadaqatul fitr. And sadaqatul fitr is given on behalf of a child that was born before subh saadiq.

Question:

Is it permissible to give the sadaqatul fitr during Ramadhaan before Eid?

Answer:

It is permissible.

Question:

What is the best time to give the sadaqatul fitr?

Answer:

It is best to give it on the day of ‘iyd before proceeding for the Salaat. It is also permissible to give it after the Salaat. However, it remains the obligation of the person to pay it until he does, no matter how much time passes.

Question:

What things and how much of it is compulsory to give in sadaqatul fitr?

Answer:

It is permissible to give every type of grain or its equivalent as sadaqatul fitr. The detail of it is as follows,

1. The amount of wheat, barley, its flour or sattoo (ground wheat or barley used for making a drink) is 3,2658 kg per person.

2. The amount of barley, its flour or sattoo for sadaqatul fitr is 3,2658 kg per person.

3. The amount of other grains besides the afore-mentioned ones, like rice, maize etc. is an amount of it which could be purchased with the value of 3,2658 kg of barley.

4. If one wants to give cash, then the value of 3,2658 kg of barley must be given.

Question:

Should the sadaqatul fitr of one person be given to one person or can it be given in small amounts to a few poor people?

Answer:

It is permissible to give to a few poor people. Similarly, it is permissible to give a few people's sadaqatul fitr to one poor person.

Question:

To whom should sadaqatul fitr be given?

Answer:

It is permissible to give sadaqatul fitr to the recipients of zakaah. It is not permissible to give sadaqatul fitr to those whom zakaah cannot be given.

Question:

Can those upon whom sadaqatul fitr is compulsory accept zakaat or sadaqatul fitr?

Answer:

They cannot accept. It is not permissible for such people to accept any obligatory or compulsory sadaqah who possess the nisaab of sadaqatul fitr.

Ta'leem ul Islaam Part 4 is complete.

Translation edited by

A.H.Elias (Mufti)

May Allaah be with him

Shabaan-1431-August-2010